SKETCH OF KYOUK PAN DOUNG.

From the Out-Post Station of Tsamie, on the Mee River.

J. J. C. H.

THE

HILL TRACTS OF ARAKAN,

BY

Major W. GWYNNE HUGHES, F.R.G.S.,

Deputy Commissioner, British Burma, and late Superintendent, Hill Tracts, Arakan.

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"If we deem ourselves a noble race, we should act as the gardener does, who grafts upon the wild pear "tree a twig from a nobler stem, and so gives it the durability and higher qualities which he is "anxious to propagate. It would be a disgrace to our boasted civilization to allow him, the abori- "gine, to be oppressed by strangers who have no interest in the country; no regard or attachment "towards it, beyond its money value."

Travels in New Zealand, by ERNEST DIEFFENBACH, 1843.

Rangoon:

PRINTED AT THE GOVERNMENT PRESS.

1881.

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TO

SIR ARTHUR PURVIS PHAYRE, C.B., G.C.M.G., K.C.S.I.,

the able administrator who served in British Burma for over a quarter of century, and for five years as the Chief Commissioner of the province, in the development and welfare of which he proved himself one of her best friends,

THIS PAMPHLET

is with feelings of gratitude and respect dedicated.

PREFACE.

THE condition of wild tribes and the country inhabited by them has of necessity from time to time attracted the attention, not only of Government, but also of the general public. Although it may be open to question whether our rule and civilization in India have been duly appreciated by dwellers on the plains and inhabitants of cities, there cannot exist a doubt that England's policy generally towards the hill tribes living on her north-east frontier from Assam to Arakan has been beneficent and successful. In tracts where butchery, slavery, misrule, and disorder reigned supreme, raiding, with its attendant traffic in captives, has been stamped out, and order and good government have been inaugurated. The resources of the several hill tracts have been developed, and hill men have been taught that trade and agricultural industry are as attractive and as profitable as the barter of captives and slaves. Thus, following in the wake of the Cossyah, Jynteah, Naga, and other aboriginal tribes along our eastern border, the Arakan hill races are gradually being brought to order; internal raids and crime are repressed, and external raids reduced in magnitude. For so satisfactory a state of affairs it would be unsafe to predict permanence, for on our north and north-east frontier are many powerful and marauding tribes from time immemorial independent of the British power, who have ceased to harass our frontier only within the last few years, since the close of the Lushai campaign. The habitat of these tribes, noted on the map as a blank, undefined and unsurveyed, abuts on Upper Burma, and is populated by the powerful tribe of Shandoos or Poois.

It is, however, the tract of country known as the Arakan hills, lying between longitude 92° 35′ and 93° 30′ East and latitude

20° 30′ and 22° 10′ North, and its tribes, which I shall attempt to describe. Little information has hitherto been placed before the public regarding this interesting country or the tribes inhabiting or bordering on it. It is one of those few portions of the Indian Empire whose superstitions have not yet yielded to education or to the missionary, notwithstanding the steady march of civilization in other parts. It still offers a virgin soil to the philanthropist for the social elevation of wild races, such as has already been attained in the case of the Cossyah, Garo, and other frontier tribes, and notably the Karens of Burma.

These facts are in themselves sufficient grounds for my bringing to public notice these tribes, their country, and the progress that has been made towards introducing rule and order amongst them. But a few years ago this part of the eastern frontier was notorious for its turbulence and disorder. The interest shown by friends in England has also had its weight in inducing me to give an account of the country. Should this book prove useful to officers engaged in frontier administration, and assist them in maintaining a firm, just, and patriarchal rule over an interesting section of their fellowmen, I shall consider myself more than requited. The appendices contain short vocabularies of the Kamee, Shandoo, and Chin languages, which may be of service to the philologist, as also to the officer studying the dialects of these parts. With these and the codes (civil and criminal) of the Chin and Kamee tribes, I trust that there are sufficient materials to enable future officers to form a correct estimate of the races committed to their care.

W. G. HUGHES.

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THE HILL TRACTS OF ARAKAN.

CHAPTER I.

Introductory.

The first part of the journey from Akyab, up the Kooladan river to the northern parts of Arakan, lies through a flat and uninteresting country, of which depressingly level plains and fields of rice form the principal features. Higher up the river, however, this monotony is relieved by a complete change; a fine wooded country opens out, with ranges of hills rising from the banks, while the stream itself, now pursuing its winding course over pebbly banks and through hills, becomes more and more rapid, and reminds one in places of a fine Scotch or Welsh salmon river. Here and there are to be seen small villages, guarded against the attacks of raiders by *chevaux-de-frise* set in the fords, or, as on the Mee river, which is a tributary of the Kooladan, trusting for protection to a musket-proof planked hut built in the fork of an ancient tree. The hut is connected with the village by a bamboo ladder, and on the approach, or rumour of the approach, of a raiding party, men, women, and children take refuge in it. Against the coarsely-manufactured powder of the Looshai and Shandoo raider such planked towers of refuge offer a fair resistance. Amidst such scenery, one is introduced to the Hill tracts of Arakan; they may be said to commence about 100 miles from Akyab, and terminate on the northern confines of our Indian Empire in a country inhabited by independent wild tribes and described in maps as "undefined" and "unsurveyed."

The Hill tracts of Arakan are separated from Cachar on the north by the territories of independent tribes, chiefly Looshais and Shandoos; on the east, between Arakan and Upper Burma, lies the country of the Shandoos and Chins; on the south the Akyab district; and on the west Chittagong and Hill tracts. But although these are the geographical boundaries, the power of the British Government beyond certain points has always been little more than nominal, the wild tribes paying tribute either to Upper Burma or to the more powerful neighbouring chiefs, much in the same manner as, not so many centuries ago, blackmail was paid among the Highland clans. The Government of India accordingly determined to lay down an inner or administrative boundary, within which internal crime could be effectively repressed, and protection

afforded against external violence in the shape of raids and depredations on British territory by trans-frontier tribes. Within these limits, control, order, and administrative measures were to be introduced, and at the same time friendly relations with the independent border races were to be gradually established.

After long and careful consideration by the supreme and local Governments, it was decided in 1866 that the Chief Commissioner of British Burma should assume the direct administration of the hill country. Colonel PHAYRE,* whose long experience of the hill tribes of Arakan specially enabled him to deal with the question, was at the time Chief Commissioner. He saw that in permanent European supervision over the wild tribes lay the best chance of success. A special officer, with the designation of "Superintendent of Hill tribes," was therefore appointed to the exclusive charge of the Hill tracts. The appointment was not made before it was wanted, for at that time, to use the words of Colonel PHAYRE, "the country was as little known to the British Government as the tribes of Central Africa before the days of BURTON, SPEKE, and GRANT." Notwithstanding these measures, however, raids on our territory were of frequent occurrence from 1868 to 1870, and the lives and liberty of British subjects were from time to time sacrificed to the marauding proclivities of trans-frontier tribes: these raids culminated in two on such a sanguinary and large scale as had for years been unknown. In one, which was committed by some remote Looshai tribes, the village of one of our most loyal and influential tributary chiefs, named "Lahawk," was attacked, and nine people were killed and forty made captives.† The other was committed also on a tributary chief residing within the heart of the hills named "Poonwet." The raiders, who were of the trans-frontier tribes of Koon and Boukyay Shandoos, captured thirty of our subjects and killed four.

Thus in two raids thirteen British subjects were killed and seventy carried off as prisoners: these daring and cruel outrages had the effect of bringing before Government more prominently than ever the question of the administration of these disturbed tracts, and Colonel FYTCHE, who had succeeded Colonel PHAYRE as Chief Commissioner of British Burma, was called upon by the Earl of MAYO, then Governor-General, to submit a definite and well-considered scheme "for the defence of this harassed frontier." The scheme was, after copious correspondence, left to be inaugurated

* Now Sir Arthur Phayre, C.B., K.C.S.I.

† Of these captives, ten were recovered from the Looshais during the Looshai Expedition in 1872; but twenty-eight still remain unrecovered, and though their whereabouts is known, it is considered that to press for their restoration may lead to complication.

by the late Chief Commissioner of British Burma, Mr. EDEN,* who from long and mature experience of hill tribes was the better able to deal with the question. The general policy of the plan which he submitted received the full approval of Government in July 1871. Its salient features may be described as follows :—

(1) The demarcation of the administrative limits of the Hill tracts district as distinct from the *territorial* limits, which must for many reasons remain undefined.

(2) The enforcement of a stronger policy than had yet been pursued. A necessary consequence of this was a considerable increase in the police force and in the number of officers. It was also decided that the Superintendent of Hill tracts should reside permanently in the hills, so as to be accessible to trans-frontier chiefs and emissaries who might wish to visit him. With the border tribes, the Superintendent was enjoined to "cultivate and "maintain friendly relations, influencing them so far "as he can, but not endeavouring to coerce or interfere "with them, or on the other hand doing anything which "will have the effect of making us responsible for their "protection from other tribes."

(3) Efforts were to be made to interest in the administration of the district, and enlist on the side of rule and order, the more influential chiefs of the hill population.

The appointment of Superintendent of Hill tracts had been o reviously sanctioned, and, in March 1870, Mr. R. F. ST. JOHN, of he British Burma Commission and late of the 60th Rifles, was ppointed to the post. He held the office until June 1871, when e was relieved by the writer, who, with the exception of two years uring which he was absent on furlough in England, in 1875 and 876, held it till March 1880.

The physical features of the Hill tracts are characterized by anges of hills, covered with dense bamboo and tree jungle, and rained by two large rivers, the Kooladan and Lemroo, on the anks of which the majority of the hill tribes reside. It is worthy f observation that, as will be seen by reference to the map, both e ranges of hills and the rivers run nearly directly north and outh. Looking down on a fine clear day from the highest range, hich at its summit is over 4,500 feet, the lower ranges appear o be a chaotic mass of hills tossed about here and there as if by olcanic action. The area of the Hill district within our territorial oundaries is calculated to be over 5,000 square miles, although

* Now Sir ASHLEY EDEN, Lieutenant-Governor of Bengal.

the portion under our direct and administrative control has for the present been restricted to about 1,300 square miles. The Kooladan and Lemrôo are fine rivers, falling into the Bay of Bengal at Akyab; the exact position of their sources is not clearly known, as they rise in a portion of the Hill tracts as yet unsurveyed. The Kooladan has been explored by Europeans to nearly 300 miles from its mouth, and the Lemroo to about 120 miles from its source: both of these rivers are navigable by large boats and small steamers to the centre of the hills, after which, owing to rapids and rocks, navigation becomes difficult and dangerous. Of the more remarkable ranges of mountains is one called the "Kyouk-pandoung," with a fine plateau of several miles on the top composed of sandstone and trap formation. Running almost due east and west, this plateau extends over 13 miles, and averages in height from 3,000 to 4,500 feet. Historical interest also attaches to this mountain, tradition describing it as having been, many centuries back, the site of a large city and the seat of government under a prince called the "Kan Rájá." The tradition that it was at one period inhabited is corroborated by the fact that old fruit and palm trees are still growing there, and by the existence of relics of the past in the shape of small pagodas which have been discovered on the top. A large portion of the surface is entirely denuded of all vegetation, and several acres are covered with bare rock, indented here and there with remarkable "pot-holes" or "giants'-kettles." These pot-holes are of all sizes, ranging from four inches to three and four feet in diameter. As is generally the case with Burmese or Arakanese manuscript which purport to relate the history of remote ages, fact is freely interlarded with myth and fiction. The legend refers to a period prior to the appearance of Gaudama; but it is quite clear that since then, and (judging from the freshness of the inscription on a stone found on the top and from the well preserved state of a small pagoda discovered there in 1872) at no very remote date, the mountain has been peopled. Many miles to the east, on the Yoma toung which separates Arakan and Pegu, is another prominent mountain summit called to this day "Pogoung-toung." It is referred to in this story as having been a halting-place for Prince Kan Yaza Gyee on his way from the Irrawaddy to the Koolades or, as it is known in the Pali language, Guttshapa-nuddee river prior to his forming the settlement of Kyouk-pandoung. Pretty well wooded with cinnamon and other valuable trees and a dwarf species of oak, with a sheer precipice on one side of over 1,000 feet, the mountain stands out grandly in the distance, and forms a prominent landmark. The temperature on the top is remarkably equable; a soft sea breeze usually blows throughout the hot

months, and the thermometer has not been known to rise above 85° in April and May, which are the hottest months of the year, and when often in the plains it is over 103°. Hill stations have to the great benefit of the Anglo-Indian community been established in, or are easily accessible from, every province throughout our Indian Empire, British Burma alone excepted. If energy and public spirit were devoted to the project, this range might supply the want at little cost. The practicability of the scheme will be recognized when it is noted that to within 22 miles of the range a small steamer or large-sized steam-launch, drawing from three to five feet, could come up from Akyab throughout the year, while the construction of a fair road from the point of disembarkation to the top of the range presents no great engineering difficulties, the ascent being gradual all the way.

The fauna and flora of the hills, though as yet comparatively unknown, are both varied and interesting. The wild elephant, rhinoceros, bison, bear, tiger, leopard, deer, pig, monkey, sloth, woodcock, pheasant, partridge, jungle-fowl, imperial pigeon, quail, green pigeon, duck, and snipe are found there. In this varied collection the absence of the peacock is noteworthy. I have never met with it on these hills, though it is abundant in other parts of Burma. The monkey tribe furnishes some curious specimens, and some months back a perfectly white one with a long tail, which I understand is extremely rare, was given me. It was caught on the Tlee river, and it was my intention to have sent it to the Zoological Gardens, Calcutta, but it died. The domesticated animals among the hill tribes are the gyall, buffalo, goat, and pig; and it is a curious coincidence that as a white elephant is prized by the Courts of Burma and Siam, so is a white buffalo by the hill man, whose ambition is gratified by the possession of one of these ungainly looking animals. I am unable to divine the charm which white animals more than any other present to the Burmese race, unless it be their comparative rarity. The gyall is a stately, noble animal, and would seem to be a hybrid between a bison and common cow; with shape and appearance it partakes strongly of the bison tribe, but the question of its breed is still an open one. It would appear that its habitat is confined strictly to the hill ranges and districts of the eastern border from Assam down to Arakan. Attempts to bring up and acclimatize this animal in the plains have, I believe, generally failed, and once banished from its home among the mountains and streams it pines away and dies. Gyalls are to be seen brought up by the hill men in as domestic and quiet a state as the cow, roaming about the villages and hill-paths, and so intensely fond of salt are they that they will follow

any one with some like a dog. It is the height of a hill chief's ambition to own one or two of these animals, which are given often as a marriage portion by the affianced to the father of his bride. Reptiles are well represented in snakes, from the small carpet snake to the gigantic python; but accidents from snake-bites are extremely rare, a fact which is attributable in a great measure to the universal custom among hill tribes of having the houses well raised off the ground. Deaths from attacks of wild animals are also few; and within the last five years I have only known of six deaths caused by tigers and two by alligators, which abound at the foot of the hills. Like most hill races, the tribes of Arakan are extremely keen and skilful trappers, and no sooner does a tiger or panther carry off a village cow or pig than a bamboo or gun trap is set for him, and he is almost certain to be taken. The timber and flora of the hills are as numerous and varied as the animal world. Of timber trees, there are Teak (*Tectona grandis*), Thingan (*Hopea odorata*), Toungsakapin (*Hiptaga arborea, Kurz*), Zeebin (*Zizyphus jujuba*), Pyinma (*Lagerstræmia regina*), Pyingado (*Xylia dolabriformis*), Thitseing (*Terminalia belerica*), Lulinkio (*Cinnamomum iners, Kurz*), Nyoungbin (*Ficus laccifera*), &c., &c., and on the higher hills a dwarfed species of the oak (*Quercus*): all these are very useful and valuable, some for making the hulls of boats and cutting into planks, and others for the oil or oil seed and gums which they yield. In the forest flora we have various beautiful shrubs, plants, and orchids, the latter being well represented by *Dendrobia cœlogyines, Vandas, Pleones*, &c. Some of the orchids which have been sent to England have been pronounced valuable. The sweet-scented Bauhinia and other plants and flowers are much used by the young folks of the hills, who wear them in their hair or in their ears when their "fancy lightly turns to thoughts of love," or when they are otherwise anxious to appear smart and interesting.

The climate of the hills, especially in the valleys and along the river banks, is notoriously unhealthy, owing to malaria, consequent on the vast extent of uncleared jungle which predisposes the system to fever in a severe and often fatal form: this fever attacks with great severity newcomers, especially natives of the plains. Goorkhas or other hill races are most at home on such service. They, we know from the experience of late years, possess in an eminent degree the qualities necessary for desultory mountain warfare, such as campaigning against the hill tribes of our Eastern frontier. What tends to make the climate the more trying and depressing is the extreme ranges the thermometer is liable to. I have known it be at 56° to 58° in the early morning

and over 90° in the afternoon: this, together with an extremely moist climate during the greater part of the year, has gained for the country anything but an enviable notoriety. One rule towards ensuring fair health is a good and generous diet, and certainly the reverse of the adage "plain living and high thinking" has to be followed.

From November until the middle of March the weather is cool and pleasant; but April, May, and June are trying months, and the heat is aggravated by the burning of the jooms all over the country. In June the rains begin, having been preceded by violent storms, with the wind blowing often from every point of the compass; and the south-west monsoon continues with steady rain until October. The rainfall averages from 120 to 130 inches.

During the rains, communication, otherwise than by boat, is quite impracticable throughout the hills; and under the old *régime*, to avoid the secluded and isolated life otherwise imposed on the Superintendent, he was allowed to remain at Akyab until the monsoon was over: this concession has of late years been withdrawn, and the Superintendent and his officers are expected to remain throughout the year in the hills. The present arrangement has the advantage, that the Superintendent is accessible at all times to the chiefs, frontier and trans-frontier, as well as to hill men generally; and hence he is fully alive to all their disputes and wants, and cognizant of all that is going on, both in politics and in their tribal life, and he thus gains, or should gain, a personal influence over them, which is the keynote to an efficient administration.

CHAPTER II.

Historical.

Old records of Arakanese lore, together with the more recent despatches of officers employed in the administration of Arakan when under the Bengal Government, all testify to the unruly and turbulent character of the hill tribes. Prior to the annexation of Arakan by our Government in 1826, we hear of the King of Arakan deputing the hardiest and bravest of his subjects to settle high up in the hills on the river Kooladan in order to check and control the marauding habits of the Kwaymees or Kamees. To this day the remnant of these immigrants exist, in dress and manners resembling closely the Arakanese of the plains, though from the force of habit and time they have become, in customs and life, part and parcel of the hill tribes. These early immigrants from

the plains are now termed "Choungthas," and Sir ARTHUR PHAYRE thus alludes to them in the Journal of the Asiatic Society for 1847:—"How they came to be separated from their countrymen "does not appear; it is rather extraordinary that they should "remain so, as they subject themselves on the hills to great hard-"ships, while to procure subsistence in the plains is a matter of "no difficulty. Lately I have seen some instances of their settling "in the plains and cultivating land with ploughs." From enquiries made while living for some years among them, as well as from researches into old documents in their possession, I am quite satisfied with the explanation above given of their existence in the Hill tracts, which, as Sir ARTHUR PHAYRE remarks, seems extraordinary at first blush. The reason of their having been sent there was simply, as noted above, to control, or rather attempt to control, the turbulent hill tribes.

In 1842 an expedition under Captain PHAYRE and Lieutenant (now Major-General) FYTCHE was undertaken to punish a marauding and refractory tribe called "Wullings." The effect of this expedition was to stave off raids for a few years; but it is plain that permanent quiet was not established, for subsequently opportunity was taken to suggest the advisability of abandoning the cour inhabited by the wild tribes, unless some superintendency over them could be established. In describing the country, Mr. RICKETTS, the Commissioner of Chittagong in 1847, thus writes:—"The country "is so unhealthy, so difficult, and so remote, we really have no hold "upon it, except through the Phroos. Our police officers are almost "invariably attacked with fever on the fourth or fifth day after enter-"ing the forests. Even the elephant-hunters, whose vocation takes "them into the forests only at the finest seasons of the year, at times "suffer much." Again, Captain HOPKINSON, Commissioner of Arakan, in a despatch of 1856, writes as follows:—

"I do not believe that a more impracticable set of savages than these tribes exist on the face of the earth; and I am sure that a more impracticable country than that which they occupy could not be found: all sorts of attempts have been made to win the confidence of the chiefs, to attach them to our policy, and to humanize them in some degree. Messrs. BOGLE and PHAYRE, and subsequently Sir ARCHIBALD BOGLE as Commissioner of this province, gave great attention to the realization of these objects; but I have now some sixteen years' experience of Arakan, and I never saw any real progress towards their attainment, and it is my profound conviction that in the establishment of a superintendency lies the best and only chance of success. If that cannot be tried, or if that is tried and fails, the next best thing

is, in my opinion, to leave the tribes altogether to their own devices; internally, to allow them the unchecked enjoyment of their accustomed pursuits of rapine and murder; externally, to cut them off from all intercourse at the point at which our authority ceases to be established."

In June 1870, the Secretary to the Chief Commissioner wrote to the Government of India as follows:—

"No orders appear to have been passed by the Government of India on the recommendations of Captain HOPKINSON in 1856; and thus the matter stood over until 1861 and 1862, when the Arakan local battalion was disbanded, the new police levies were introduced, and Arakan became a separate division of the province of British Burma. The progress of affairs since the formation of the Chief Commissionership on the 31st January 1862 will be found fully detailed in a communication from Major HAMILTON,* the Officiating Inspector-General of Police in this province, No. 1064, dated the 18th April 1870, which forms an enclosure to the present despatch. It will be seen from paragraph 28 of Major HAMILTON'S letter that from 1863 to 1869, inclusive, there have been *thirty separate raids* on the part of the hill tribes, beside the ordinary dacoities, and that in these raids 65 persons have been killed and 268 have been carried away into slavery: of the latter, only 72 captives have been recovered. General FYTCHE deeply regrets this unhappy state of affairs, which has proved an insoluble difficulty, not merely since the annexation of Arakan in 1824, but, as far as can be ascertained, ever since the separation of Chittagong more than a century ago. In 1777, under the administration of WARREN HASTINGS, the British authorities in Chittagong were compelled to apply for military aid against the Kookees, and now, 1870, it is as difficult to open up negotiations with the Shandoos as in any preceding period. It will be seen from paragraph 3 of Major HAMILTON'S letter that when our messengers endeavoured to negotiate for the release of the prisoners carried away in January 1870, they were simply told that 'the prisoners had not been taken to 'be given up, but to be ransomed, and unless they were ransomed 'they would be killed.'"

Shortly after this despatch, General FYTCHE was relieved by the Honourable ASHLEY EDEN (now Lieutenant-Governor of Bengal), who in 1871 drew up the scheme for the defence of this frontier, the more marked points of which have been stated in a previous page.

* This active officer subsequently lost his life in the service of the State, being shot by dacoits in the Rangoon district in 1875; he was universally regretted throughout the province.

CHAPTER III.

Ethnological.

The tributary tribes residing within the administrative boundary of the Hill tracts may be classified as below :—

(1) Kamees or Kumees.
(2) Mros.
(3) Chins.
(4) Choungthas.
(5) Chaws.
(6) Koons.

Which of the above clans are the aborigines of the Hill tracts, or which of them first settled there, will never in all probability be known. Neither tradition nor old records avail towards the solution of the question, and probably the explanation given by Pemberton* when writing of the Manipúris, and the way they settled in Manipúr, which lies more than 2° north of the latitude of the Arakan hill tribes, holds good of most of the hill tribes forming our Eastern frontier. He observes :—"Rejecting as "totally unworthy of attention the Hindoo origin claimed by the "Manipúris of the present day, we may safely conclude them "to be descendants of a Tartar colony, which probably emigrated "from the north-west borders of China during the sanguinary "conflicts for supremacy which took place between the different "members of the Chinese and Tartar dynasties in the 13th and "14th centuries."

These Mongolian hordes, passing southward from Thibet in successive waves towards the sea, doubtless populated the valleys of Burma and Arakan, leaving behind, in the hills of our Eastern frontier (which running down from a spur of the Himalayas, and branching out into several ranges, may be roughly said to comprise the whole land from Thibet to Arakan), a succession of hill tribes, consisting of Assamese and the inhabitants of the Cossyah, Garrow, Jyntia, Chittagong, and Arakan hills. The features of the majority of the Arakan tribes point them out as unmistakeably belonging to the great Mongolian family of which the Burmese are an offshoot, and that their language, with few exceptions, is as distinct and separate one will be apparent to any Burmese scholar on reference to the small table of the more common words and phrases in Kamiee which I have given in the appendix; in short,

* Report on the Eastern Frontier, Calcutta, 1835.

my opinion is greatly against their being regarded as aboriginal tribes, unless a prescriptive right, resting on the basis of their occupation of the hill portion of our Eastern frontier for some centuries, can entitle them to this appellation. Even within the last thirty years, practical illustration has been afforded of the gradual movement of lower tribes towards the plains under the pressure of stronger tribes above, and such a condition of things, existing for centuries, would clearly explain the theory propounded by PEMBERTON as to the process by which the Manipúris and other tribes have been forced far south from the higher steppes of the Himalayas and Thibet. Again, as stated before, the physiognomy and physique of the population of the tract bear striking testimony to their Mongolian origin; and this remark applies with equal truth to hill men I have seen living as far north as the unsurveyed portion of our empire inhabited by the remote Shandoo tribes. It is not, however, within the scope of my present purpose to enter minutely into the ethnology of the hill races, even were I competent to do so: I merely refer to the subject with the view of endeavouring to show how it would appear that, by a certain and inexorable law of the recession of other races towards the seaboard, it is the fate of a very large portion of the population of India to be left in the hills of which they are not, however, necessarily the aborigines. Unfortunately, unlike some hill races, those of Arakan have no written language, and being without buildings or structures of any form, either in perpetuation of the deeds of their ancestors, or of the rites and myths of their primeval religion, possess no indications to assist in determining their history; it is only by deduction from the law of nature and by observation that it can be somewhat unravelled.

I will now briefly describe the hill tribes in the order given at the commencement of the chapter. The Kamees, including the Mros (for they are of one family), amounting to over 10,000, form the largest division of the tribes, and some thirty years back dwelt on the mountain ranges, but were forced down towards the river banks from their highland homes in consequence of the pressure and constant raids inflicted on them by stronger tribes to the north; they are divided into twenty-two clans, each with a distinct chief and name, but their forced migration has upset in a great measure the patriarchal authority and self-government that at one time the chiefs of clans possessed. Each village has a chief or "*Toungya-min*," a title given by the Arakanese, in which language it means the chief of a hill ("*toung*" a hill, and "*min*," a chief), a meaning which in their own language is conveyed by the word "*moiarain*." The word

"*kamine*," both in the Mro and Kamee languages, simply means MAN, but the Burmese, with that sense of the ludicrous which distinguishes them, seem to have seized upon the peculiarity of the dress adopted by the tribe as the explanation of the word; the body-cloth, after being passed two or three times round the waist and once between the legs, is allowed to hang down in front and behind, and the Burmans compare it to the tail of a dog, the Burmese for which is "*kway-myee*" ("*kway*," a dog, and "*myee*," tail): this explanation of the word has been accepted by more than one modern writer, including Captain LEWIN; but it is, as shown above, wrong, as Kamee simply means man (*homó*). The male head-dress consists of a piece of cloth twisted round the head, with the hair tied up in a prominent top in front. The male dress of the Mros is similar to that of the Kamees, except that the body-cloth is so scanty as to be almost indecent. The women of both tribes wear much the same dress, which is a body-cloth resembling that worn by the Arakanese, but shorter, and fastened round the waist with cords of polished metal, with a cloth round their bosom sufficient only to conceal their breasts.

The Chins, who come next in order, are very much scattered throughout Burma and Arakan, comprising many thousands, living mostly along the watershed of the long and extensive range of mountains known as the Yoma-toung, which extends from far north, where our Eastern frontier is conterminous with Upper Burma, into British Burma as far as the Myanoung district. The Chins of the Arakan hills are far wilder and more retiring than any other of the tribes: this is attributable to the circumstance that it is only within the last six years that an English officer has been placed in charge of that portion of the hills which they inhabit, namely, the beautiful and extensive valley of the Lemroo river and its feeders. Unlike their brethren in the plains, they pursue no steady or profitable cultivation, but only grow sufficient rice for their own consumption, with some to spare for the preparation, by fermentation, of their national beverage *koung* or rice-beer, a liquor which is sufficiently strong, if taken in any quantity, to quickly intoxicate. In accordance with the custom of all tribes of the Chin family, the faces of their women are tattooed, the thing being done as a rule with some ceremony at the age of puberty. A few days after birth, moreover, the practice among many of the tribes is to have a small mark or cross tattooed on the foreheads of their children; and in cases where the tribes reside in a more turbulent and disturbed portion of the country, the custom is observed with special

care. Some writers have assigned the following reasons for this solitary* instance of tattooing among the hill tribes:—

(1) in order, by disfigurement, to prevent their women being carried off to the harems of the Burmese high officials;

(2) to enable them to recognize their own women carried off in raids, and to conceal the women of other tribes carried off by them.

But, if either of the above theories rested on satisfactory grounds, it would be reasonable to suppose that other adjoining tribes would likewise have adopted the custom, though on the score of female beauty, which is as lamentably conspicuous by its absence among the Chins as among the hill tribes generally, there is certainly no cause for resorting to the practice as a means of preventing their women being carried off as concubines to the Burmese Court. As the Chin tribes border on the frontier of Burma, it seems to me most probable that tattooing was adopted by them in imitation of the Burmese, and not especially invented for the purposes indicated in the above two theories; for against the acceptance of either stands the fact that there are no greater raiders than the tribes adjoining these Chins, *viz.*, Shandoos, Kamees, and Upper Pin Mros, none of whom practise tattooing. That it has, however, occasionally been the means to some extent of enabling them to recognize their own captives I can give practical proof, as it was only a short time ago, when accepting the restoration of several Chin British subjects carried of in a raid in 1875 by Upper tribes, that the offending chief tried to palm off on me an unfortunate child of about three years' old as one of the British captives demanded, and the deception was only discovered on the arrival of the interested Chins, who stoutly denied any connection with the child, saying it was not a Chin as it had not the usual mark on the forehead; the consequence was that I returned the child, and the chief was ordered to bring in the real captive. The Chins are, like the other tribes, divided into clans, and those nearer the plains adopt a costume similar to that of the Burmese, while the more remote sail as close to perfect nudity as it is possible to do, the Koo clan, who live up the Pin river, substituting for all other apparel a circle of bamboo-cane, dyed red, coiled round and round their waists. Tattooing, though only characteristic of one division of the hill tribes of Arakan, would appear common to others of our Eastern border, for the Nagas of Assam observe the practice; indeed, further research may establish the fact that the Nagas and Chins are of one family.

* This word is used advisedly, for, with the exception of a few clans of the Mro tribe on the Mee river, none of the others tattoo. The Mros occasionally observe it by a small mark or a star on the cheek, forehead, or breast, with which they associate fecundity and various domestic virtues.

The next hill race of interest are the Choungthas, who have been briefly alluded to in the previous chapter as of Arakanese stock, sent up to the hills some centuries back by one of the Kings of Arakan on account of their reputed bravery and hardiness to control, or rather attempt to control, the hill tribes, for they never appear to have succeeded: this tradition is partly borne out by a remark of Sir ARTHUR PHAYRE in the Asiatic Journal. When alluding to the Choungthas, he says:—"This hill tribe belongs "to the same great family of the human race as the Myamma, their "language being apparently of the same structure, their physiog- "nomy alike; they have black, straight hair, high cheek bones, "oblique eyes, and scanty beard. The Kamees appear, like the "Choungthas, in a more rude state of existence; the traditions of the "latter people refer to the former as already possessors of the "country when the Myamma race entered it. From the fact that "they have never settled in the hills of the interior, but lived on, "and cultivated land along, the banks of the river Kooladan, they "have been termed Choungthas from the Burmese word '*choung*,' "a river, and '*tha*,' a son; literally, 'son of the river.'" Mr. ST. JOHN, Superintendent of Hill tribes in 1870, in his interesting report for that year, gives such a life-like and detailed description of this tribe that I quote it verbatim:—"The Rakaing, commonly "called Choungthas, are of the Burmese stock, and speak a "dialect differing but little from Arakanese. They are divided in- "seven clans, *viz.*, Loonhee (Arakanese), 2nd, Dala (Talaing), 3rd "Tansata (Arakanese), 4th, Moontouk (Talaing), 5th, Koc- "(Arakanese), 6th, Shwaybazweh (Arakanese), and 7th, "(Talaing), all situated on the Kooladan river, their most nor- "village being about eight miles above Dalekmay. Some cl- "however, are said to be descended from Talaings, or Moons, "came over to Arakan with a princess of Pegu who was mar- "to an Arakanese king A. D. 1588: this story is borne out "the fact that one clan is still called the Moon clan, and Dalekm- "is said to be named from Dala opposite Rangoon; the na- "should therefore be Dalagamay, named after Dala, contracted "Dalekmay. In manners and customs they differ but little fr- "the Arakanese and Burmese, and, as Captain LEWIN observ- "belong to the great Myamma or Mramma family; the root "this word is *myam* or *mram*, the *ma* simply being an affix sig- "fying mother in the sense of original parent. Choungtha sim- "means the sons of the river; their numbers in this district "1,200, but there are many more in Akyab; they are a qu- "pleasant people, more like the Burmese in disposition than "proud, indolent, overbearing Arakanese; their dress cons- "of the Arakanese dolyah or waist-cloth, of dark homespun cot-

"and a white goung-boung or turban, the hair being tied in a "knot on the top of the head. The women wear the Arakanese "tamein, which is the same as the Burmese, save that it comes "further round so as not to expose the leg in walking; the colours, "however, are sad, and throughout the whole of the Arakanese "family there seems to be a want of appreciation of the harmoni- "ous blending of gorgeous colours so dear to the Eastern Burman's "eye. Tattooing is practised, but not as in Burma, the utmost "being a few charms on the back or shoulders. Though professed- "ly Buddhists, the spirit worship of their fathers finds a much "larger place in their hearts, and all the customs common to "primitive tribes are strictly observed. Captain LEWIN mentions "that the Choungthas of Chittagong tie the hair at the back like "a woman, and not on the top, and gives a curious legend to "account for the custom: this is certainly not the case on the "Kooladan, though the knot is slightly further back than the centre. "The legend given by Captain LEWIN is so palpably absurd that "no faith can be placed in it. The custom may have arisen from "the Choungthas of Chittagong having lived amongst tribes who "wear their hair thus, or they may be the descendants of the "Talaings who came over, for, to judge from the terra-cotta "pictures on the Thatone pagoda,* it was formerly the custom "of the Talaings to wear their hair in a large knot at the back of "the head. The Talaing clans of the Kooladan, however, do not do "so. The written character used by the Choungthas was original- "ly the same as the Burmese, but, in repeating the letters of the "alphabet, they call some of the letters by different names, and "the books which they use are written on rough paper cut to look "like palm leaves; but the character used in those books differs "greatly from the usual Burmese form: this arises from the origi- "nals having been copied by Bengallee writers, who were ignorant "of the true form. Cultivation is carried on in the usual hill "manner." The only exception I have to take to this description of the Choungthas is the high estimate given by Mr. ST. JOHN of their character as contrasted with that of the Arakanese. My experience, as indeed the experience of most officers who have served for any time on the Kooladan river, shows that they are quite as tricky as the Arakanese, while, with their knowledge of the Kamee language, they are enabled to tyrannize over, defraud, and impose upon the Kamees to a far greater extent than the Arakanese, who are hindered by want of local knowledge; indeed, their influence among the Kamees is generally for evil; they practise among

* This pagoda is in the Martaban sub-division of the Amherst district, Tenasserim division.

the other hill tribes much the same deception and chicanery as the Manipur officials appear to have done among the Looshais. If employed as officials in the Hill tracts, they should never be entertained in posts of power over Kamees or Shandoos; for by both these clans they are regarded with feelings of mistrust and contempt, and there is more than one instance on record in which the Choungthas, when unable in the days of old to adopt fair means for carrying out the royal edicts from the Court of Arakan for holding in check the turbulent tribes, resorted to foul and deep treachery for the purpose by inviting the more influential Shandoo chiefs as guests to a big feast, making them drunk, and then massacring them all in cold blood. Other stories, still preserved with feelings of mistrust and dislike of the Choungthas, have been told me by Kamees, and admitted with a smile by descendants of these Choungthas, who doubtless, had they the opportunity, would control the tribes even at this day much in the same fashion, utterly ignoring all principles of fair play and honour.

These descendants of the Arakanese have almost entirely severed themselves from Buddhism, and to all intents and purposes form part and parcel of the wild tribes among whom they live. Their history in this respect affords a striking illustration of the manner in which a religion such as Buddhism, whose vitality is to a great extent maintained by the doctrine of good works, in the erection of monasteries, pagodas, &c., lapses into decay and lethargy when isolated from the causes which give it effect and power.

Lastly come the Chaws, who are a small tribe, an offshoot of the great Aryan family. Tradition says that they were offered as pagoda slaves by a pious Queen of Arakan, named "Saw Ma Gyee," some three centuries back, when Arakanese influence and the tenets of Buddhism extended far higher up in the hills than the limits of our present control; their duty was to keep clean and in order some pagodas which are now more or less in ruins; their language is distinct, and, unlike the aboriginal tribes or the Choungthas, they contract marriage strictly among their own clans; they tie their hair at the back in a manner resembling the Cingalese, and most probably were, at some not very remote period, taken prisoners of war when Arakan was a powerful kingdom and made many conquests in Bengal, for their features point distinctly to their connection with the Hindoo family.

The last division of our tributary tribes to be noticed is that of the Koons, a portion of whom with their chief, Ka Pa, settled within our frontier line in 1875, as they could no longer withstand the frequent attacks made on them beyond the border. They

appreciated the more keenly the advantages of becoming subjects of Government from having, for three or four years previously, lived sufficiently near to the British boundary, though without it, to enjoy the advantages accruing from proximity in the way of trade, &c., but not security of life and property from tribes further north. This chief, Ka Pa (since dead), was a most influential man, and, as early as 1871, I had secured his good offices as a friend by an oath of loyalty to Government which he never violated. Previous to 1871 there were few, if any, of the many cruel raids committed on our tributary tribes of the Kooladan in which he or his tribe were not actively mixed up, and now his people, numbering above seventy houses, have removed to our territory, and become peaceful subjects, exporting in large quantities some of the best cotton grown on the hills. There is no striking difference between the Koons and the Kamees; but they bury and do not burn their dead, and are somewhat finer in physique. There is also but little difference in the language of both tribes.

Of the six divisions of hill races above described, none present any striking contrast either in their domestic lives or in the manner in which, under a wild and primitive form, they abide by and recognize certain common principles which regulate their social usages connected with birth, marriage, death, divorce, inheritance, and debt. Without the faintest notion of a Supreme Being, these races enjoy a happy, primitive religion, which sees in the mountain streams, trees, and woods mysterious spirits, whose mission is to watch over them for good or evil. Superstitious and ignorant to a degree, the hill men look to these spirits (almost as numerous as the natural forces they represent) for the relief of their bodily ailments, for protection from contagious diseases, and even from death itself, and make suitable offerings to them according to their status; while, before embarking on any undertaking associated with the routine of their daily life, whether it be, for instance, the commencement of a journey, or the selection of the site for a new village, they must always be consulted; they have neither priests nor caste distinctions, nor is polygamy common, though a few chiefs practise it. Divorce is common and easily obtained, marriage being regarded simply as a civil rite. It is indeed often very difficult to fathom or account for the motives which actuate their conduct even in trivial daily matters, as, like most wild races, their behaviour and life are marked by a child-like suspiciousness, which acts as a barrier to our ever becoming thoroughly familiar with them, a difficulty which is increased by the poverty of their language and its want of power to express abstract ideas. Again, the circumstance of their brain being seldom called

upon to work has rendered it so dormant and narrow, and their conception is so limited, that it is impossible to make an ordinary hill man grasp any other subject than the one he is immediately occupied with or interested in. For instance, if engaged at the moment in an ordinary avocation, such as cleaning a plate or folding up a cloth, he finds it quite beyond him to follow you if you speak to him of anything which is to take place a few hours after. They possess but a limited nomenclature for the most mundane requirements or for the expression of their feelings, while terms indicative of another or higher sphere of existence are quite wanting. I have often thought how conservative must have been their habits to maintain to the extent they do their idiosyncracies of race and primitive life. At no period do their women or men appear to have married with natives of the plains, or to have imbibed their religion or race prejudices; and, as a partial consequence, we still find the tribes of Arakan without priests and gods and with no mythology.

There are, however, two customs which in every detail characterise in the same manner all the hill tribes of Arakan. These are—

(1) the method of cultivation by them;
(2) the practice of slavery.

As to method of cultivation, it is the same wasteful system as that pursued by all wild tribes throughout India; and it would appear to be adopted partly through ignorance, and partly on account of the difficult and mountainous nature of the country, which renders any other far from easy. The hill man's implement is a da or big knife. A piece of rich virgin soil is selected by him on which there is a good growth of timber or bamboo jungle, the latter being preferred, as where the bamboo grows luxuriantly the soil is said to be the best. Except perhaps the larger trees, which are girdled, the jungle is all cut down by about January, and allowed to dry under the hot rays of the sun during February, March, and part of April; it is then set fire to, and on the rich surface thus formed are sown, or rather scattered, paddy, a few pumpkins and other vegetables, and cotton seed. If the rains are favourable and set in early all the seed sown germinates, and by the end of November this miscellaneous crop will have been gathered, the paddy or rice being reaped in September and the cotton later on. Each man will, with a good harvest, probably have enough paddy saved for himself and family for the year's consumption if wild animals, birds, and rats have treated his joom or da kindly; but this is not always the case. In 1874-75 the rats made such inroads on the crops of the Karen tribes of the Toungoo hill tracts

as to result in a scarcity which was the cause of much anxiety and outlay of Government money on relief works, &c., for the tribes were unable to meet the distress.

Of late years the hill tribes have suffered to some extent from scarcity of grain, which is attributable to two causes :—

(1) The area of their jooming operations as population increases becomes limited, unless they proceed far into the interior.

(2) Finding tobacco cultivation an easy and lucrative source of livelihood, they neglect jooming, which involves far more labour and trouble, and with the proceeds of their tobacco crop purchase grain from the plains.

The increase of tobacco cultivation at the expense of jooming is not to be regretted on the whole, for jooming is undoubtedly a wasteful method of cultivation ; and it is very desirable that, in the interests of the tribes themselves, the practice should be discouraged. Among the wilder and more remote tribes, when scarcity exists, rice well soaked in water is eaten ; and resort is also freely had to many of the roots and jungle edibles which a bountiful Providence has placed within easy access, so that famine need never cause Government great anxiety with reference to the hill tribes. Great scarcity, and even distress, may occur, as among the Karens in Toungoo, but need never, with ordinary precaution, assume the dimensions of a famine. The toungyas, or, as they are termed in India, "jooms," and da clearings are abandoned after the first year, and being soon covered with a thick undergrowth of jungle are not again employed for cultivation until five or even eight years have elapsed. Tobacco-planting is practised in the lowlands and on the rich alluvial deposits formed along the banks of the larger rivers and streams after the subsidence of the heavy rains in October. In November, the seed, which is mostly of American origin, is sown broadcast on the alluvial deposits, and when the plants are about two feet high, the lower leaves are broken off to throw vigour and substance into the plant. About April, the remaining leaves are plucked and strung through the stalk on thin bamboo skewers—about thirty to a skewer—and after being hung up in a shed or house to dry and arranged in bundles are ready for sale. Owing to ignorance of a proper system of fermentation and curing the tobacco is coarse and only commands a local sale ; but further on allusion will be made to the steps taken of late years both to extend the cultivation, and also by proper curing to render the leaf a valuable product. The local demand for the tobacco in the plains is already great, and, from an approximate return

furnished, it appears that about 4,000 maunds (a maund is 80lbs. avoirdupois) were exported in 1876 from the hills. The Chins are the only division of the hill tribes who do not follow this cultivation as a livelihood; their extremely wild, shy, and retiring habits have the effect of rendering them isolated and shut out from civilization and the busy ways of men far more than the other tribes. The hill tribes doubtless, in the first instance, acquired the knowledge of the culture of the plant from the Choungthas and immigrants from the plains, for we have old documents which go to show that more than a century back tobacco was grown in these hills, and so prized that it formed part of the tribute which was paid to the old Arakanese kings by their Choungtha subjects.

Slavery in a mild, and also in its worst, form is common among all the tribes, though under our rule in the hills it has been reduced almost to a minimum within the administrative frontier. Slaves in these hills, as past records show, arrange themselves in three groups—

War captives, or those taken in raids;
Debtor-slaves;
Slaves who have become so voluntarily, or who have been made over as slaves by their relatives in default of payment of gambling debts.

As regards war captives, in several instances they have been sold by the more remote trans-frontier Shandoo tribes to other trans-frontier tribes, and again by them to tribes within our frontier. It has generally been found impossible to ameliorate the condition of these captives, and they have consequently been left in *statu quo*. For instance, there are some who, carried off in raids at a tender age and oblivious of or having survived their relatives, have become part and parcel of the family household. Often indeed, on being questioned, they do not know who their parents were, and in such cases interference would be cruel as it would be impolitic. Captives carried off in raids are not invariably sold into hopeless captivity, for in many instances the relations of the captive, after much discussion of the terms carried on through the agency of a neutral clan, manage to effect the release of the captive, though some years may have intervened since the commission of the raid. The ransom demanded is proportional to the position in life of the captive and his family: thus, in the case of a member of a small clan enjoying no influence or prestige, eighty to two hundred rupees would be demanded; while in the instance of a child of a powerful and well-known chief, or for an influential chief himself, six hundred to one thousand rupees, or the equivalent, would be exacted before the restoration of the captive could

be effected. Chief Lahawk, whose village was attacked by Looshais in 1869, as previously noted, did not effect the ransom of his son, who was carried off on the occasion, until as late as 1875. A ransom of nearly seven hundred rupees was paid for the boy, though he was only about 13 years of age. Muskets, spears, cattle, and copper bowls and gongs, the possessions chiefly valued by the trans-frontier tribes, are usually demanded as ransom. From my experience in late years I find that it has been generally on behalf of captives of the second and third classes above mentioned that the intervention of Government has been desired. The extension of the Gambling Act to these hills (a measure I had strongly advocated) has exercised a most beneficial effect in checking cases of this kind, for the hill man entertains a strong sense of honour regarding debt generally, but especially debt incurred in gambling, to satisfy which, rather than be held up to public opprobrium, he will readily mortgage himself or one of his family for a term of years : this custom, analogous to the provision of the Mosaic law, has been in vogue among the hill tribes for generations past, and it will be the work of time before the provisions of the Civil Procedure Code in relation to judgment-debtors will be viewed as a substitute for their time-hallowed practice in this respect.

In the matter of religion, there is little difference between any of the tribes ; their creed, as has been before remarked, is of the most primitive kind, and is chiefly limited to the worship of the numerous spirits which are supposed to reside in the mountains, streams, and trees, and whose protection is invoked, or malignity appeased, by blood-offerings of fowls, goats, and pigs. Whether the good offices of the spirit are invited in aid of a war party starting on a foray, or to bring a bumper crop to the hill man preparing to cut his joom, an offering is in each case made after omen has been sought by an incantation and ceremony held over an egg or fowl.

In 1873, when requiring the attendance at Akyab of a witness in an important trial of a captured outlaw who had joined in the murder and raid of the British subjects in 1870, I had practical experience of the influence of omens over the peculiarly constituted mind of a hill man. Akyab being in the plains, and about 140 miles from the witness's mountain home, he considered attendance there almost in the light of punishment, and the omen of the egg, which he consulted, proving adverse to his journey, he absented himself and braved all the penalties of the law. It need hardly be stated that, under the circumstances, he was let off with merely a mild rebuke, which however was but dimly appreciated by him. None of the numerous spirits which are objects of worship to the tribes are, however, symbolized by idols,

notwithstanding their proximity to a nation which for centuries has seen the embodiment of all that is good represented by images of the sacred Gaudama. It is worthy here of remark, as characteristic of the Buddhist faith, that it has never sought to *proselytize* like other religions in the world, and is as tolerant of the doctrines of others as it is unselfish and charitable in practice itself; and hence we find the hill tribes of Burma influenced in no respect by the religion of the great majority of the province.

The generally accepted dictum that every race on earth, however wild and uncivilized be its condition, has an *innate* conception of an All-powerful Being is certainly not correct as regards the hill tribes. Words even are wanting in their language to convey the idea of an almighty or other supreme controlling spirit or of a heaven or hell; they hold but a vague idea of a future state, and are quite contented when they 'shuffle off this mortal coil' to have placed near their bones, after the body has been burnt, every month for the space of a year, sufficient rice to satisfy the appetite of the departed. Should the deceased have been a mighty Nimrod, his clan deposit along with his bones* his favourite spear or gun to enable him to hold his own against wild animals and to provide himself with food; they have a vague belief that the defunct has on the expiration of the year been able to settle down in some other world to those pursuits to which in his lifetime he was addicted. Cremation is, as a rule, practised by all the tribes, except the Shandoos and Koons; but there is one exception to this, and that is in the case of those who have been killed by wild beasts or alligators; in such instances there is seldom any ceremony of cremation held over the body, the bones are not collected and deposited in a separate hut, nor are steps taken for providing the manes of the deceased with the customary commissariat supply. The explanation of this custom given by the people is that hill lore abounds in legends and stories, tending to prove that when for those who have departed this life by other than natural causes obsequies are performed similar to those which are bestowed on those who receive their *quietus* in the ordinary course of nature, the members of the same family have again fallen victims to an alligator's hug or a tiger's embrace. In the case of the death of a chief the corpse is kept for several days, the length of time varying according to his status. I have known the body of an unusually influential chief kept as long as twelve days, during which period a kind of *wake* is kept up night and day and a quantity of *koung*, which is not so intoxicating as its equivalent whiskey, is consumed.

* For similar obsequies and customs in bygone ages in Europe and elsewhere see Chapter XI, Volume I, of Tylor's *Primitive Culture*.

The burial-places of many of the clans, and especially of the Chins, are worthy of attention; they resemble miniature Stonehenges, and consist of a slab of stone lying across four or six hewn pillars. Under this slab, deep in the earth, is placed an urn containing the bones of the deceased after cremation has been performed. Round about are the skulls of animals sacrificed at the funeral rites.

The average specimen of the hill men of Arakan is, in physique, strong, robust, and hardy, a result which is to a great extent due, I should think, to constant indulgence in animal food at feasts, &c. In character they are honest in their dealings, and, as a rule, truthful on most points, except those bearing on raids, captives, or slaves. As they come into closer proximity to, and contact with, the natives of the plains, they become more tricky and cunning, but in their own primeval state they can compare favourably with most races of mankind. Improvident to a degree, they never look to the future, but, enjoying the present, almost invariably spend their money as soon as they get it in feasting and drinking; their wants being few and extremely simple, money, beyond a certain sum, possesses but little attraction for them, and the fertility of the soil and the peace and tranquillity which they enjoy under our rule tend to make them lazy, good-natured, and apathetic. Another marked trait in the character of the tribes generally is the love they have for their country, a love so strong that I have known villages to remain in their original sites until literally decimated by raids before the inhabitants have been forced to retreat lower down. The common and favourite reply of old chiefs when asked why they do not remove to within our frontier rather than incur the insecurity to life and property which they experience beyond that limit is "*do pyay, ko myay, ma pyit hnaing*," which, interpreted, means "we cannot forsake our own ground and country." Even in isolated cases, where Kamees and Shandoos have followed officers to Burma, and enjoyed all the advantages of civilization, they have almost invariably returned to their mountain homes and wild life in the hills, which have far stronger fascinations for them.

The pursuit of cotton and tobacco cultivation allows a hill man of industrious habits to realize, on an average, a yearly income of about £4 to £5 by the sale of his cotton and from £6 to £10 by tobacco, while the earnings of a family would be considerably greater. About twelve years back the respective prices for these two products ranged for tobacco from 8*s*. to 10*s*. a maund and cotton from 2*s*. to 4*s*. The ruling price for the last three years has been £1 6*s*. to £1 10*s*. for the former and 6*s*. to 8*s*. for the

latter, while the out-turn of both, and especially of tobacco, has of late years increased to a degree which has surpassed the expectation of those who have watched the yearly progress of each on the spot. A great portion of the surplus cash, which with a rich prolific soil is acquired, as shown, with but little trouble by cultivation, is generally soon squandered in feasting and drinking. It is the great ambition of the chiefs of clans or villages to possess the reputation of having killed a large number of cattle at one feast; and hence during the year there is a considerable amount of money expended in the purchase of cattle for such convivialities. I have heard of as many as ninety head being killed at one feast, the animals being tied up and speared to death, and the slaughter followed by days spent in eating and drinking. Such jovialities are not confined to any time or circumstance, neither are they held as a rule with the object of commemorating any occurrence, but would appear to be simply the outcome of a mind determined to enjoy itself while health and money are left: these festivities are accompanied by the music of drums and wind instruments of various sorts, to the time of which men and women, forming a circle, dance or rather shuffle along with a side step. The music is remarkable more for its monotony than for anything else, and certainly, as far as I have been able to judge from experience among many different tribes, possesses no charms "to soothe the savage breast:" on these occasions, from the combined effect of drink and excitement, the assembly becomes somewhat uproarious towards the end; however, the proceedings rarely terminate in a fight. The improvident nature of the hill men seldom suggests to them the necessity of saving money against a rainy day, and their wants being extremely limited, while the taxation or tribute imposed by Government is merely nominal, a considerable amount of money is at their disposal for indulging in such harmless festivities. The incidence of taxation upon all tribes within our administrative boundary is only 4*s*. a house, irrespective of the number of the family in it: this system of taxation commends itself to the hill tribes for its simplicity and the ease with which it is collected. It has superseded within the last two years one which was somewhat abused by Choungtha officials, and which was in many cases quite unintelligible to the hill man, who in the absence of a written language could not check the proceedings of the tax-gatherer or understand the principles of the system of taxation: this is now rendered clear to him, inasmuch as each house in a village knows that all it has to pay is 4*s*., or Rs. 2 a year; and as every one can count the number of houses, there is little cause for anxiety lest hungry tax-collectors should abuse their power. The principle adopted by Government

of enlisting on the side of order the more influential chiefs of the country has had so far a good effect in tending to make our rule popular, and in causing all taxes to be willingly and cheerfully paid.

The hill women are decidedly plain, far more so than the men, and as they work harder, and do more of the manual labour in the jooms, they become coarse and uninteresting, with painfully ugly high shoulders. The practice of carrying uphill on their backs heavy baskets of paddy, cotton, or firewood fastened round their forehead merely by a string has conduced towards making them mostly knock-kneed, and causing them to waddle with an ungainly gait. During marriage the women are usually faithful to their husbands, and I have only in one solitary instance known an injured husband ask for a divorce on account of the amours and inconstancy of his wife. Divorces are common and easily obtained, which probably accounts for the fidelity of the women while the connection lasts. The principal causes which are urged for separation are much the same as those which influence highly civilized communities, namely, the desire of change, incompatibility of temper, and jealousy. The return of the dowry,* which generally is from £4 to £5, by the husband to the wife, is all that is necessary to obtain a divorce. Among almost all the tribes, including the Chins, it is the custom for the widow to become the wife of her late husband's brothers; and I notice in Burnaby's *Ride to Khiva* a reference to a similar usage to this day in force among the Tartar tribes, of whose numerous family these hill tribes are doubtless but an off-shoot. As regards the administration of justice, it is still left as much as possible to the people themselves. Cases which involve the usages and habits of the tribes are, as long as they are not opposed to morality and equity, invariably disposed of by the chiefs. A girl generally settles down to married life at the age of 17 and a man at about 20 to 21; but, notwithstanding early marriages, the population has continued sparse, owing to the constant raids and the unsettled and harassed life to which our tribes have, until of late years, been exposed. A code of the hill laws for the Kamee division of the tribes, chiefly extracted from a list made by Mr. Davis, Superintendent of Hill tribes, in the years 1866 and 1867, is given below; it is, on the whole, fairly correct, and tends, among other things, to show how little the value of woman is appreciated by the tribes. The laws have been classed under the two heads of "Criminal" and "Civil."

* The amount of dowry is regulated principally with reference to the local status of the woman. For instance, if the betrothed is the daughter of a powerful chief, as much as Rs. 600, or the equivalent in bullocks, gyalis, and spears, is expected, while among trans-frontier tribes dowry is demanded generally in the form of slaves or guns.

Criminal.

I. *Murder or homicide.*—If a person commit murder, he shall be fined the value of two slaves, and several spears, swords, and gongs, say in all about Rs. 600. If a death be caused accidentally, the fine shall be half the above.

II. *Raid.*—When a village is plundered by a body of raiders, the leader is alone to be held responsible, and, if apprehended, is bound to return the value of all property taken (including the value of the persons killed) and to pay a fine.

III. *Raid and arson.*—If a village be burnt down in committing a raid, the leader is bound to make good the damage done and to pay a fine in addition.

IV. *Theft.*—A person who commits theft is bound to return the property, or its value, and to pay a fine not exceeding Rs. 30.

V. *Grievous hurt.*—A person who causes grievous hurt may be fined Rs. 100.

VI. *Assault.*—If a person assault another, he is to pay a fine not exceeding Rs. 30.

VII. *Rape.*—If rape be commited on a married woman, the husband is entitled to demand a sum not exceeding Rs. 60. Rape of an unmarried woman is to be punished by a fine not exceeding Rs. 30.

Civil.

I. *Ordeal.*—If two persons dispute about a debt or other matter, and neither can produce evidence, they are obliged to go through the ordeal of ducking the head in water; the decision is given in favour of him who keeps under longest.

II. *Execution.*—If a debt be not paid, and the debtor should not be apprehended, the creditor's party, if strong enough, may attack the debtor's village, and carry off as many captives as they can.

III. *Interest.*—The rate of interest on a debt is double the principal if one year be allowed to expire from the date of contraction of the debt.

IV. *Sons liable for father.*—The debts of the father must be paid by the sons; a daughter never inherits, and cannot therefore be held responsible..

Note.—All the above fines are to be accompanied by the price of the animal (pig) slain to make the agreement binding. When murder is committed in a raid, any raiders caught redhanded are at once beheaded and the heads stuck up in the village. A woman may not receive a fine, but a male relative or husband may receive it for her.

V. *No male issue.*—If a man die without male issue, his estate is claimed by his nearest male relative; he, therefore, is responsible for the debts of deceased, whether there be property or not.

VI. *Minority.*—Should a man die, leaving a son who is a minor, the nearest male relative acts as guardian until marriage, when minority ceases, and the guardian is bound to give an account of his stewardship.

VII. *Women.*—A woman cannot inherit, and is therefore irresponsible for debt.

VIII. *Divison of inheritance.*—If a man die, leaving two or more sons, the property is divided as follows: two divide equally; if there be more than two, the eldest and youngest take two shares each and the others one share each.

IX. *Customs to be observed.*—On the death of the father, the eldest son must give his maternal uncle a full grown buffalo or its value. On the death of the mother, the youngest son must give a paternal uncle a full grown buffalo or its value.

X. *Bequeathing sons.*—If a man be on the point of death, and cannot pay his debt, he will leave a son to the creditor to work it off.

XI. *Slaves.*—Slaves do not inherit, unless adopted according to rule; in this case they will be held responsible for debts. If a slave however be adopted by a master who has sons, he cannot inherit.

XII. *Marriage.*—There is no fixed age for marriage, nor is any constraint used to influence choice. Marriage is contracted on consent of the woman's parents after payment of the fixed dowry by the suitor.

XIII. *Divorce.*—If a husband wish to divorce his wife, he may do so and take all the children; but in so doing he will forfeit claim to dowry.

XIV. If a woman have children by a former husband, she is entitled to them on divorce.

XV. A divorced woman must be supported by the male relative who receives her dowry, or his heir, until re-married.

XVI. No female can receive dowry; it must be received by the nearest male relative.

XVII. If a husband chastise or ill-treat his wife and she absconds in consequence, he is nevertheless entitled to receive back the dowry.

XVIII. If a wife abuse or ill-treat her husband he may chastise her; but if on that account he divorce her, he forfeits claim to dowry.

XIX. If the husband divorce the wife for proved adultery, he is entitled to receive the dowry paid by him; and he may also demand from the adulterer a sum equal to the dowry in addition to a fine and costs.

XX. If a man commit adultery, the wife has no redress.

XXI. Should a woman die in giving birth to a child before marriage, the reputed father must pay the value of the woman to her father or nearest male relative.

As a contrast to the laws and usages of the Kamee portion of the Hill tracts of Arakan, I give the code of the Chin race drawn up for me by Mr. PORTER, Superintendent of Police, when in charge of the Lemroo. As he held this charge for nearly three years, he had unusual facilities for studying the manners and customs of this least known race of our tribes, and being an officer of much intelligence and observation, he did not allow the opportunity to slip by.

CHIN CRIMINAL CODE.

I. *Murder.*—(1) If a person commit murder, he may at once be put to death, or in lieu thereof pay blood-money amounting to the value of nine slaves, or Rs. 270. (The valuation of a slave at Rs. 30 dates from a time when money was much less common than it now is. The present value of an able-bodied slave on the Lemroo is Rs. 200.)

(2) The father of a family has absolute power of life and death over his children and slaves, but not over his wife.

(3) If murder be committed by a slave, or death caused by a domestic animal, the owner shall be fined the value of nine slaves, and the offending slave or animal shall, if the relations of the deceased so demand, be killed over the grave.

II. *Accidental homicide.*—If a person commit accidental homicide, he shall be punished by a fine of three slaves.

III. *Raiding.*—If a raid be committed on a village, the sitgoung or leader is alone responsible for the blood-money of lives lost and the value of property destroyed. If the raid be an inter-tribal one on account of debt, the debtor is held responsible.

IV. *Theft.*—A person who commits theft is bound to return the stolen property, or its value, to the owner and to pay a fine of the value of two slaves.

V. *Kidnapping.*—If a person without sufficient reason is carried off, the kidnapper's village may be attacked, and the kidnapper himself shall be held responsible for the blood-money payable for all

persons killed, and for the value of all property destroyed, and he shall be held responsible for the blood-money of all lives lost and property destroyed in the raid.

VI. *Grievous hurt.*—If a person commit grievous hurt, he shall be fined the value of two slaves; he should then give a feast at which he may become reconciled with the injured person, and they should enter each other's houses. Unless the latter clause be strictly fulfilled, the aggrieved person is supposed still to have cause of complaint against the other.

VII. *Assault.*—If a person assault another he shall be fined the value of one slave, and the parties shall become reconciled at a feast given at the expense of the offender.

VIII. *Contempt of authority of chief.*—If a person disobey any legal orders issued by the chief, or in any other way show contempt of his authority, he shall be fined the value of three slaves, and, if unable to pay, may be sold by order of the chief.*

IX. If a person abduct the wife of another, and eventually marry her with the consent of the former husband, he shall pay to the latter double the amount of the original dowry.

X. If a person commit rape on a married woman, he may be instantly put to death or fined the value of five slaves, which shall be paid to the husband.

XI. The abduction or rape of a virgin is not criminal or punishable.

XII. In Chin criminal law, females have absolutely no being; they may appear as witnesses, but not as either plaintiff or defendant, the husband or nearest male relative being their substitute, and being in every way responsible for them.

Chin Civil Law.

I. If two persons dispute a debt or other matter, the following oath is administered: each party drinks some water in which a gun, spear, crocodile's tooth, meteoric stone, fire, da, and tiger's tooth have been previously placed, at the same time calling on the deity to prove the truth of his assertions by destroying either his adversary or his property, by lightning, fire, tiger, or, in some other way, within a given time not to exceed two months. The person who first within the given time dies or suffers loss is adjudged to have sworn falsely, and the case is decided in favour of his opponent; should neither suffer loss within the stated time the case remains in *statu quo*.

* This punishment can only be awarded at a general council of chiefs.

II. The most binding oath among the Chins is as follows:—A small pinch of ashes is taken from the bone of a man who has been killed by a tiger: this is placed in a cup of water drawn from the village stream, and the mixture is drunk off by the person taking the oath, the chief standing by and invoking the most fearful curses on his head if he swear falsely or break his oath. The two oaths here described may be taken together, and then they become still more solemn.

III. If a debt be not paid, not the debtor only, but the whole of his fellow-villagers are held responsible. If a debtor cannot be seized, either his property or that of his fellow-villagers is taken in execution; if however this cannot be effected, the village is raided.*

IV. The order of succession to inheritance is the following:—

(1) deceased man's elder or younger brother;
(2) deceased man's elder son;
(3) deceased man's younger son;
(4) deceased man's elder son's son.

This order of succession is a wise provision in order to keep the wealth, power, and influence in the hands of the elder members of the community.

V. If a man die leaving a son (whether a minor or not) and a brother, the brother succeeds to the exclusion of the son, marries his brother's widows, administers the property, pays his brother's debts, and as soon as the son has arrived at puberty provides for his marriage.

VI. If a man die leaving a son of age and no brother, the former inherits directly and marries his father's widow, unless she is his own mother. (This is another provision for keeping the dowry in the family.)

VII. If a man die leaving two sons, the younger is entitled to nothing; his elder brother is bound however to provide for his marriage, the expenses of which he must pay.

VIII. If a man die leaving two elder sons by different mothers, they share the property between them. A boy on taking over his inheritance from his maternal uncle who has acted as guardian must make him a present of a buffalo.

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* Money-lending among Chins of the Hill tracts is unknown. I speak of the Chins of the Hill tracts. For the loan of paddy, 100 per cent. per annum compound interest is demanded. Among the Lower Lemroo Chins, though money-lending is recognized by law, the profession is so unpopular that few venture to engage in it.

IX. If a man die leaving debts, they must be paid by the person who inherits, whether there be property or not. A woman cannot inherit, and is therefore not responsible for debt.

X. If a man die without leaving any relations, within the above bounds of consanguinity, the whole of the property left by him is destroyed by his widow.

XI. If a man die, his heir gives the value of a slave to each of deceased's brothers-in-law. If a wife die, the husband gives a son a da and a large spear to each of his brothers.

XII. Marriage is contracted by the consent of the girl's parents and with the girl's approval.

XIII. If a husband divorce his wife for no proved offence, he must take the children and pay her the value of two slaves, besides losing all claim to the dowry.

XIV. If a woman have children by a former husband, she is entitled to them on divorce.

XV. A divorced woman must be supported by the male relative who took her dowry, or his successor, until remarried.

XVI. The dowry of a female must be received by her nearest male relative.

XVII. If a husband chastise his wife and she runs away in consequence, he is nevertheless entitled to the dowry.

XVIII. If a wife abuse or ill-treat her husband he may chastise her; but if on that account he divorce her, he loses all claim to dowry, and forfeits the value of two slaves as well.

XIX. If a woman commit adultery and the husband divorce her, the adulterer is bound to pay to the husband double the amount of the original dowry.

XX. If a woman commit adultery and her husband receive her back, the adulterer shall pay a fine to the husband of the value of two slaves.

XXI. If a man commit adultery and again cohabit with his wife, he shall pay a fine to his wife's parents or nearest of kin of the value of one slave.

XXII. If an unmarried woman die in childbirth, the reputed father of the child shall forfeit the value of nine slaves.

XXIII. An illegitmate child shall be supported by the mother, and have no claim whatever on the reputed father.

XXIV. Slaves do not inherit unless adopted, and not then if there are legitimate sons. If a slave inherit, he is responsible for debts of deceased.

XXV. If a man be unable to pay his debts, he may be seized and sold as a slave by his creditors.

Civil Law relating to Land.

I. Estates among the Chins are perfectly allodial.

II. Estates are strictly entailed in accordance with the order of succession, as noted in Rule V of the civil rules.

III. All estates have natural and well-known boundaries, to cultivate within which, without the owner's consent, is punishable with fine of one slave. The owner is also at liberty to set fire to the crops and granaries of the aggressor, who has no redress.

IV. Land cannot be sold by the owner, nor descend to a female.

V. Land cannot descend in the female line, unless the male line be first extinct.

VI. The chief may, with consent of the general council of elders, oust a villager from his land for any misdemeanor. The land then becomes common property.

VII. When the lands belonging to a village are more in extent than can be cultivated, they are given *in fee* to other villagers, who are bound to give *reditus* in corn, cattle, service, or money, or in a mixture of all. Among the Lower Lemroo Chins, the *reditus* is paid to the chief once in his lifetime, the village having no claim to it. Among the Anaya or Upper Lemroo Chins the *reditus* is paid yearly, and equally divided among the villagers, the chief taking an extra share.

VIII. In case of suzerain villages taking part in a raid, the feudal villages are bound to follow, even against their own kin.

IX. Fees are not hereditary, and may at any time be dispensed with by the suzerain village.

The form of oath is, as will be observed, much the same among all the tribes, and is of the most solemn character. With reference to the above codes, it is worthy of comment that though the Chins are by far the wildest of the tribes, in some respects they possess in reality more advanced ideas of law and the value of land than most wild races. Thus Rule V of their civil code displays a foresight and wisdom hardly to be expected for retaining the wealth and power among the elders of the family. So again with Rule VIII of the criminal law, which asserts the patriarchal system in enforcing obedience and attention to the orders of the chief. And if we scan their customs relating to land, there is evidence of allodial possession and of a system in vogue which carries us back to our ideal of the good old days—

> "When none were for a party,
> But all were for the State;
> When the rich man loved the poor,
> And the poor man loved the great."

The above codes are interesting when considered as the embodiment of the ideas of so primitive a people, and may be of some value as a contribution to the materials for the study of comparative law; they indicate that, provided the means are afforded them, these people are capable of gradually receiving that higher culture which has so materially contributed towards raising the moral condition of other races of mankind. Even now, tribes of other races, notably the Mros of the Lemroo, in addition to their yearly tribute to Government, acknowledge the prescriptive title enjoyed by the Chins to certain land by paying either in kind or in paddy for the right of cutting their jooms within the boundaries of these lands. With the Kamees, evidence is absolutely wanting to show that any such rights as the above ever existed. It must be further remarked that, when slaves are referred to in the above rules as being demanded for any injury done or as compensation, they were of far less value than now, money being formerly little known among the tribes, and slavery being universal. At present, slaves, if able-bodied and strong, are valued at from Rs. 200 to Rs. 300, and are only recognized as articles of purchase and sale among tribes residing *without* our boundary, though, previous to Government assuming direct administration over these hills, they were common to nearly every chief of any pretension and status, and valued only at about Rs. 80 or Rs. 100.

It is but just to the tribes to remark that the criminal returns of the last six years do not include one murder by hill men, a proof that, in spite of assertions to the contrary, their natural character is not sanguinary or vicious. The one great blot on their character is the practice of "vendetta," which was at one time carried on to a most revengeful pitch. The existence of this custom has led to a somewhat extravagant estimate being formed of their faults, while due allowance has not, I think, been made for the fact that, until the year 1867, direct and permanent European administration in the heart of the hills was unknown. The lawless tribes naturally took justice into their own hands, and, as may be seen from these codes, the principle of the *lex talionis* and the maxim that "might is right" prevailed among them: this state of things continues up to the present time among those trans-frontier tribes not as yet under the ægis of our Government. With due allowance made on the grounds above stated in extenuation of their former excesses, I think the following observations by Mr. TALBOYS WHEELER, written in 1870, may be accepted as correct:—

"Such, then, are the main characteristics and specialities of these hill tribes, who occupy the northern portion of Arakan,

and the unknown region beyond the Blue mountain. Some modern writers, of whom Captain LEWIN is one, have laid more stress upon the brighter side of these primitive and barbarous people, and have dwelt lovingly on their simple pleasures and joyous festivals, and especially on the genial intercourse which is carried on between the youth of both sexes. It has also been urged by more than one writer that more kindness and sympathy should be exhibited by the British Government in its dealings with these remote and savage tribes. The Chief Commissioner has no objection to this somewhat romantic view of the question, and indeed does not doubt that the merry gatherings and idyllic loves of these people are as pure and graceful as those which prevailed in the heroic times. But unfortunately these tribes have been from time to time guilty of such brutal outrages and cold-blooded murders, and have on various occasions shown themselves so utterly cruel and callous, that it would be more in accordance with actual fact to compare them with the nomad Turcomans on the Khorassan frontier than with the fabled people of an arcadia which existed only in the imagination of the bards. Under these circumstances, the Chief Commissioner is compelled to regard the hill tribes from an administrative point of view, and whilst fully aware of the desirability of pursuing a conciliatory policy towards those who are amenable to British influence, he feels at the same time bound to consider what measures are necessary for suppressing their cruel raids and savage outrages, and, above all, for putting down with a strong hand the ruthless practice of kidnapping and slavery." The policy subsequently adopted has been detailed, while some of its results will be noticed in another chapter.

CHAPTER IV.

GENERAL.

The political condition of the hill tribes is thus described in a report to the Government of India written as recently as 1870 :—

"While the division of Arakan extends *geographically* as far north as the Blue mountain, yet politically it does not extend much beyond the police station at Kooladan, for the authority, if any, which has been exercised by the local administration of Arakan to the north-west of Kooladan has been little more than nominal." But this picture cannot now be accepted as faithful or correct, for within the administrative boundaries, which lie nearly a degree and a half north of the Kooladan, rule and order prevail to a degree which can compare favourably with any other frontier

district of Burma, while, as will be shown further on, progress has been made towards consolidating and extending our influence over those independent Shandoo tribes lying north and south of the Blue mountain. Previous to the year 1870, the Shandoos, or "Poois," were almost an unknown race, notorious only for the cruel and sanguinary raids which they perpetrated from time to time with impunity; but, within the last few years, deputations from the following septs of that powerful race have visited our territory and gladly availed themselves of the necessaries of life, which to them are all nearly summed up in one word, "salt."

Names of Clans.

1.—Bòwkyees or Bokkays.
2.—Toungsats.
3.—Yallains.
4.—Hakkas.
5.—Sayboungs.

For salt, which has become a necessary of life to them, they are at present wholly dependent on us, and the traffic in this article is, if judiciously regulated, a powerful adjunct in the administration. Burmese influence from the east appears to affect them but little; and all the information that I succeeded in obtaining from the late Political Agent at Mandalay, Major Strover, regarding the wild tribes who lay to the west of the Irrawaddy below Mandalay, was that they were merely known by the general name of "Ayaings," which simply means in Burmese "wild men." Such information as has been gleaned regarding them from this side, scanty as it is, will be found in another chapter. In addition to the commodity of salt supplied to the Shandoo clans from our bazaars, or in the absence of it (for often they are unable to pass through the country lying between them and our frontier, owing perhaps to an established feud with intervening tribes) they, as a substitute, flavour their rice and other food with water boiled with earth obtained from some of their numerous salt licks. Beads, brass bangles about an inch in diameter, copper pots, and tin cooking utensils are also obtained by them at bazaars in exchange for ivory, wax, cloths, sporrans, and havresacks, the latter articles being worked up from cotton grown by themselves. The designs and patterns of some of their body-cloths and plaids are both neat and pretty; lately they have also brought down some India-rubber. While endeavours have been made thus to open out trade with the trans-frontier tribes, whose prejudices, diffidence, and mistrust as to our intentions and policy are gradually disappearing before a strong, just, and consistent policy, a great stimulus has been given to the

development of trade within the hills, particularly as regards the two important products tobacco and cotton. The increase of later years in both of these valuable products has been already noted to have been considerable, and of the 4,000 maunds of tobacco exported from the hills, all but an extremely small portion was consumed in Arakan, being sold at an average rate of £1 5*s.* to £1 15*s.* a maund, according to quality, length of leaf, &c. The cultivation of cotton has not increased with equal rapidity, principally because there has not been the same demand. The current price per maund for last year was 6*s.* to 8*s.* The late Chief Commissioner, Mr. EDEN, forwarded some Havanna and Manilla seed for experiment in these hills in 1873, from which some very fine leaf has been grown, and the tobacco produced, on analysis, was thus reported on by Mr. BROUGHTON, the Government Quinologist of Madras, in 1874 :—

"The tobacco yielded 23·45 per cent. ash : this ash contained 8·59 per cent. of potassic carbonate. By determination, the tobacco was found to contain 1·95 per cent. of nicotine : these results show that the tobacco contains these important constituents in amount closely resembling those which are the most favourite tobaccos of European smokers, or the Havanna and Manilla tobaccos of the English market.

"The kind of tobacco of which the sample consists is not stated, but I should believe it to be one of the American varieties ; it is well cured and good smoking, but has a peculiar flavour, far less perceptible when made into cheroots than when smoked in a pipe. A slightly more continued fermentation would, I believe, preserv the flavour. Like all the tobaccos I have received from British Burma, its qualities are most encouraging and show that its site of growth will produce tobacco quite worthy of export. The sample sent is worth sending to the home market."

The indigenous hill cotton is also well reported on by the Secretary to the Chamber of Commerce, Bombay, who describes a sample sent to him by me as "being superior to ordinary Bengal "cotton." By far the greater portion of the cloths worn by hill men and women are worked up by them from home-spun cotton.

Teak plantations, started in 1872, have also been formed in different portions of the hills, and these, if found to come up to the standard anticipated, can, with the immense tracts of uncultivated land at our disposal, be extended, and will eventually prove a source of great wealth to the State. The comparatively quiet state of the frontier has thus allowed of an important development in trade, which admits of the tribes supplying themselves with articles of food and ornament which heretofore they looked upon as luxuries;

in fact, the power of obtaining money easily, without much labour and with little or no risk, has enabled the hill men to buy articles which in former times were quite unknown to them, a result which has exercised a marked effect on the import trade of the district. Fertile valleys which formerly lay waste, and from which the hill cultivators were excluded through fear of attack by parties of raiders, are slowly but surely being transformed into luxuriant gardens under tobacco or cotton cultivation, and if peace and order are preserved, and the tribes are dealt with honestly by the sharp Native traders from the plains, the area under cultivation of both these valuable products will, as a natural sequence, increase. In promoting this result and assisting the extension of cultivation into the interior, and so providing for the wants of an increasing population, the contemplated location of a post on the Kyouk-pandoung range will be highly beneficial. Situated as this post will be, in the centre of the country, it will be in a position of great strength, and indeed will form the key to the Hill district.

While the material happiness and prosperity of the tribes have thus increased, Government has also afforded them the means of freely obtaining medical aid for the many disorders and diseases incidental to the rough life led by them by establishing a civil dispensary at head-quarters: this institution is becoming very popular with the tribes, and has effected much good since its establishment in 1872, as will be seen from the following figures:—

Year.	*In-patients.*	*Out-patients.*	*Total.*
1874 ...	142 ...	262 ...	404
1875 ...	277 ...	1,164 ...	1,441
1876 ...	397 ...	1,168 ...	1,565

Men, women, and children from remote distances freely resort to the dispensary. Before its establishment under an efficient medical staff, Arakanese quacks from the plains freely practised their chicaneries and charms on the simple hill men, who fell easy victims to superior cunning and plausibility, and invariably suffered in purse without deriving any corresponding benefit in body. An old report printed in 1873 furnishes rather an amusing anecdote, which I quote in illustration of the manner in which these quacks carried on their operations:—

"The hill men have not the slightest knowledge of medicine, and if offerings to the spirits fail in curing their disease they resort to quacks. A few days back I was much amused with an old chief who had been to the plains to cure what appeared from the symptoms to be simply indigestion. He said his medico was a female, and she successfully managed to clear from his stomach sundry skins of sambur and bullocks which some enemy had

bewitched into him. On remarking what a fortunate man he was to survive the operation, he replied that was not all, but that the same good lady had managed to cure one of his friends from deafness by taking stones out of his ear, though, when the operation was being performed, it was a *sine quâ non* that the patient should not be allowed to look up, and was simply cured by being blown on the region of the ear, when lo! out of the mouth of the performer came three pebbles!! The old man related this with gravity, and said he had paid Rs. 5 for being rid of this miscellaneous assortment of leather, and had further travelled 100 miles to be thus taken in. Times will change when our dispensary is in full swing." Since then indeed times have greatly changed, and the marked good done, and the amount of suffering alleviated, by the dispensary alone, is one of the many good results of English rule over races such as the hill tribes, which, fettered by no caste or prejudice, freely avail themselves of institutions or innovations of the practical good of which they have ocular demonstration. The advantages conferred must, however, be visible and unmistakeable, for with so conservative race as the hill men results are everything.

Epidemics of small-pox and cholera commit at times great havoc, but the area attacked is generally restricted owing to the strict system of quarantine observed by the people on the appearance of either of these malignant diseases. Before the introduction of our rule, the mere fact of a person in a tabooed village breaking the quarantine led, if followed by a death at the place visited by him, to a heavy demand in money or, in default, to an attack on the village breaking the quarantine: this system of quarantine leads to little inconvenience in a country so sparsely populated as the hills of Arakan, and, even if this were not so, the end generally justifies the means.

That loathsome and dreadful disease leprosy is also somewhat prevalent on the Mee and Lemroo rivers, though, among the Chins of the Lemroo, the hereditary nature of the malady is so far understood that lepers are compelled to live in villages inhabited only by that unfortunate class and to marry only among themselves.

The more marked characteristics of our tributary tribes of Arakan have been given in a previous part of this narrative, and their life and pursuits, as far as the men are concerned, may be briefly summarised thus: a little cultivation, pursued, thanks to a prolific soil, with but little of the sweat of the brow, a great deal of feasting and drinking, combined with an average modicum of sleeping, a fortunate combination of circumstances tending to make them happy and contented with their lot in life to a degree which makes one almost envious of them.

The women are by far the hardest workers and, though well and kindly treated, are not respected, and, as a natural result of the arduous life led by them, their number is considerably smaller than that of the male population. A detailed census has not as yet been made of the tribes.

In 1875 a Code of Civil Procedure was specially sanctioned by the Legislature for the administration of civil justice among the tribes, the chief features of which are—

simplification of procedure;
admission of verbal complaints;
dispensing with stamps;
dispensing with pleaders or vakeels should the Superintendent deem it advisable.

The importance of the above points will be recognized when it is considered that we have to administer the law among people with no written language, many of whom have but lately emerged from a state of barbarism. It is my ardent wish and hope that, for years to come, nothing further than the above in the way of legislation may be attempted if we wish to have a happy and contented people. Native pleaders or vakeels among the hill tribes would tend to subvert justice, set them by the ears, foster intertribal disputes, and alienate the affections of the people from us.

Prior to my departure for England, the Superintendent was not bound by the Criminal Procedure Code, though he was to follow it as far as possible, but it has since been extended, together with numerous other Acts, to the Hill tracts. The experience of several years among these wild races most strongly assures me of the necessity of introducing elaborate systems of law and procedure cautiously and slowly, otherwise the application of codes at variance and irreconcileable with their desire for swift and ready justice will be productive of evil and will estrange the people. When civil cases connected with marriage portion, debt, or divorce could be disposed of by the chiefs of tribes, I invariably referred the cases to their arbitration and watched the awards to satisfy myself that the same were not inconsistent with equity or morality: this practice contributes towards interesting the chiefs in their own government, and affords important aid to the Superintendent in the general administration of the country.

The revenue of the Hill tracts is extremely small, and it is constantly impressed upon the Superintendent by Government "that the amount of revenue is a small matter in comparison "with the work of preventing raids, suppressing slavery, and con- "ciliating the petty chiefs on the border." The whole amount is

only a little over £600, and is made up of an annual tribute of two rupees, or four shillings, a house from each village throughout the district.

The total cost of the administration is nearly £7,000 per annum. A large quantity of building material in the shape of timber, bamboos, and canes is annually exported from the forests to the plains, but on all the above there is no duty. Should the incidence of taxation be considered too light, the revenue may be increased without arousing discontent among the tribes, for some fifteen years ago, when the people were in not nearly such a prosperous state as they now are, each house used to pay on an average Rs. 3 to Government. Again, on reference to a royal order emanating from the Arakanese Court, we find that at a still more remote period, prior to Arakan becoming a British province, each man of the Choungtha tribe in the Hill tracts was called upon to pay as revenue over Rs. 3-0-8, in addition to which he was liable to sundry and arbitrary calls for tribute in the form of salt-fish or forced labour.

This chapter would be incomplete without a brief reference to the arms of warfare and implements of agriculture in use amongst the tribes and a passing notice of their language. The weapons common to all the clans are the spear, bow, and arrow, and da or knife. Among the more remote Chins the bow and poisoned arrow are the general weapons of offence and defence, though of late years flint-guns have become common among them: these find their way down the hill passes leading from Upper Burma into the eastern portion of the Hill district, and are generally given as ransom for Burmese slaves carried off by the Chins in their numerous raids on Upper Burma in the proportion of four or five muskets for a slave. In the use of the bow and arrow the Chins are very expert, and to their unerring aim with a poisoned iron-tipped arrow elephants even fall. The spear and shield, though common to all, are more especially the national weapons of the Kamees, Mros, and Shandoos. The spear is a handsome weapon, with a shaft of about two feet and a full length of about six feet, while shields of different patterns prevail. Some of these, belonging to chiefs of high standing, are unique, consisting of the hide of the wild bison or buffalo well prepared and worked up into a square of about three feet by two-and-a-half feet, with a double handle to grasp, and handsome rows of circular, ornamented brass to which are fastened pendants of goat and horse-hair of different colours. The more ordinary shield in use resembles precisely the shape of the Roman *scutum;* it has no ornamentation, and only one handle to grasp. The manufacture of saltpetre is understood by all the tribes of Arakan,

and the following rough method is adopted? The goats, gyalls, and cattle belonging to a village are kept in one shed, and after the ground is well saturated with urine a large bamboo is partly filled with the earth; into this is poured water, which, percolating through the earth, is received into a pan below through small holes like a sieve at the bottom of the bamboo. The water thus obtained is boiled until evaporation takes place, and the sediment left consists of saltpetre of a fair quality. Sulphur is obtained by the hill men much in the same manner as their muskets from Upper Burma. Among the Shandoos or Poois muskets are very numerous, and several villages are known to have upwards of 100: these found their way up the Kooladan river into the Shandoo country many years back, when trade in muskets was carried on briskly from Akyab without let or hindrance and was a source of great profit. Many of the clans have gained a fair knowledge of smithery from Bengali and Burmese captives carried off in raids, and their fire-arms are generally in fair order. The only other weapon to be noted is the da or knife, with a sharp blade of about a foot in length, which is carried in a sheath of basket-work ornamented with cowries; it is a different weapon altogether from the "dao" used for agricultural purposes, being thin, light, with a sharp blade, and pointed like a dagger.

The only agricultural implements in common use are a chopper about twelve inches long by three broad, with the end fitted to a bamboo handle, and a small axe of a triangular celt of iron, with the small end run through a bamboo or a handle. A dao, or broad, heavy knife, is likewise extensively used by the tribes who cultivate jooms. The primitive state in which cultivation is carried on throughout the hills would render any modern implements of little use in this wild upland tract.

From what has been previously written, it will be observed that none of the tribes of Arakan have any written language, a want which is common to almost all tribes on the eastern border: as a consequence, we find that the dialects of the country are split up into nearly as many divisions as the tribes themselves; and though from several years' close observation it seems to me that these dialects rest on one common language, yet on further acquaintance the distinctions appeared marked. In some instances, as between the dialect of the Mros and Kamee tribe, this distinction, however, does not exceed that discernible between the patois of a Somersetshire and a Yorkshire man. The difference existing may, I think, be attributed more often to the isolated and conservative attitude, dating from time immemorial, which one tribe often assumes towards another through old and sanguinary feuds, than

to any distinct or real discrepancy of tongue. There are few grammatical rules beyond those for determining the gender of nouns and future of verbs together with the negative and interrogative. The gender is denoted by an affix, which is generally a word expressing the visible sign forming the gender, as "suzzouk."

CHAPTER V.

TRANS-FRONTERIAL.

The trans-frontier tribes, whom the Superintendent is enjoined to "administer *politically*, at the same time taking care not to control them in the management of their own people, or to interfere "in their intertribal disputes," may be classified as—

Looshais.
Shandoos.
Chins.
Konesows.

The approximate position of the above tribes is indicated on the map attached; their exact position cannot be shown, as a large tract of country to the east and north-east of our frontier remains unsurveyed.

The Looshais, in consequence of the great distance at which they reside from the British frontier, are hardly to any appreciable degree amenable to our influence from this side, and, since the punitive expedition against them in 1872 under Generals BROWNLOW and BOURCHIER, have given no trouble by raids on our territory.

To the east and south-east of the Looshais lie the Shandoos or Poois, who may be divided into the eleven septs noted in the margin in the order of their reputed numerical strength. Each sept either resides in one strong village, or else is separated into several communities, which range in the number of their houses from 80 to 120. The Sayboung clan musters as many as 700 houses.

1. Tanklangs.
2. Hakkas.
3. Moungdoos.
4. Bwas.
5. Sayboungs.
6. Toungsats.
7. Yallains.
8. Saypees.
9. Bowkyees.
10. Rumpees.
11. Lallians.

Of the clans of this extensive race, deputations from the Sayboungs, Toungsats, Yallains, and Bokkays have been received within the last five years; and it may be said that the last-named three tribes have at length become completely amenable to British influence. and have changed their former rôle of inveterate raiders and marauders on villages within our frontier for that of, comparatively speaking, peaceful neighbours. The depredations and cruel

raids perpetrated by bands recruited from the Yallains, Bowkyees, and Koons* at one time caused their names to be a household word among our tributary tribes as associated with deeds of bloodshed and slavery, which reduced the frontier to a state of ferment. With the exception of one instance in 1876, the Yallain clan have, within the last six years, only once raided a village within our territory, killing one British subject and carrying off seven as prisoners. During the year 1877, however, all of the prisoners were restored to Government by the offending tribe, while the Bokkay clan have kept to the oath of friendship which their chief made with me in 1872, and have neither raided nor given any trouble. The Tanklangs, Hakkas, Bwas, and Moungdoos abut on Upper Burma, and are as yet unknown personally to our Government. Perhaps a sketch of the ceremony of receiving these trans-frontier chiefs when they visit us will not be deemed out of place here.

The time of year invariably selected by them for their visits is in the dry season, between November and May, as during the rains the country is simply untraversable. The chief, escorted by a few followers, conspicuous for the amount of dirty raiment they have on them, will come up to pay his respects by uttering a succession of grunts and presenting two or three pipe-bowls, cut out of the male bamboo, with specimens of Shandoo work in cloths and havresacks. Through the medium of an interpreter, you give him to understand that you are glad to see him, and hope his visits will be repeated ; he is determined not to be communicative, and evidently puts faith in the proverb that speech is silvern and silence golden. A magnifying glass or a rifle, however, has a magical effect; his tongue becomes loosened, and he will probably unfold some of his ideas and wants hitherto wrapped up within his dormant brain : these are exceedingly crude, and confined principally to powder and salt. Should the chief be one of a clan whose behaviour has been good a feast is given him, bullocks are killed, and several pots of *koung* or rice-beer drunk, and with a return present of a few baskets of salt, some copper bowls, or money, the visitor takes his leave as abruptly as he appeared, generally favourably impressed with his reception. Should it be the first occasion of a visit by an independent chief of any importance to British territory, a review of some of the men composing the Hill tracts force is held, and practice with breech-loaders at long ranges is shown him for his edification. An oath is also entered into with him of friendship on our part for the future in return

* The Koons have lately moved within our frontier; as also have several families of the Bokkay clan.

for good conduct on his. In four cases out of five, a trans-frontier chief will also, during his visit, attempt to get to the smooth side of one, by asking if you will not return to him any of his slaves who may have absconded from him to British ground for protection, or else naively ask if Government, on the strength of his past good conduct, will not kindly guarantee his clan against forays from other trans-frontier tribes; but on these points the orders of Government are so clear and distinct as to admit of a reply being given at once. It is ruled that "no other engagements (but those of "friendship on behalf of Government in return for good behavi- "our) should be contracted with independent chiefs without the "special orders of His Excellency in Council."

The form of oath is of a savage and barbarous nature, though extremely solemn in its character. A cow or some other animal is tied with two ropes, to which each of the contracting parties holds on,—French and English fashion. A master of the ceremonies then in a loud voice calls on the unknown powers to visit on the head of any of the parties to this oath who may break it similar pain, torture, and death as the animal now undergoes, after which he plunges his spear into the carcase, and if he is an expert the animal will probably die without a struggle, but if he is clumsy a cruel series of stabs follows; the blood of the animal is then rubbed on the foreheads of the contracting parties, though it is usual in the case of European officers for the shoe to be substituted for the forehead: this form of oath is observed by all the tribes on entering into any binding stipulation, or when restoring captives taken in raids on our territory.

From what we know of the Shandoo clans who have of late years visited us, though better made and finer men than the Kamees, they closely resemble them in physique, and belong to the same Mongolian family. In their social life, manners, and usages, there exists, as far as I have seen and can learn from the different Shandoo chiefs with whom at various times I have conversed, but little difference between them and the Kamee tribes; but the Shandoos bury their dead, and some clans erect cairns and posts of wood to mark the burial-ground. In their own polity and self-government they would appear also to appreciate, far more than the Kamees, the desirability and necessity of retaining their position and prestige by strengthening their clans by mutual alliances with other powerful septs: thus the chief of the powerful Sayboung clan (since dead) was married to the daughter of the Hakka chief, a clan of equal weight and position, and during the minority of her sons she ruled as regent over the Sayboungs. Again, the Toungsat and Sayboung chiefs are closely related by marriage;

and this practice is followed more or less by the other clans, and constitutes them to a very great degree strong and independent. The Shandoo women are not so free and airy in their dress as the Kamees, but wear a long cloth, like the Burmese woman's tamein, reaching down to the ankle; they are also treated far better than the Kamee women, and are not subjected to as much drudgery for their liege lord.

Other clans, such as the Moungdoos, Tanklangs, Bwas, and Hakkas, who are the nearest to the King of Burma's territory, possess far better houses than the frail bamboo structures erected by our tribes, and indeed some are said to be planked and with good posts.

Little has to be said regarding the Chins and Konesows; but I find from some old notes that the Shandoos are known to the Burmese and Yaws of Upper Burma by the name of Myoukchins, and also as Boungshays, though the almost universal term used is Ayaings.

Raids by trans-frontier Chins on subjects of the King of Burma appear to be of frequent occurrence, and within my personal knowledge several captives have been recovered who had been sold to our tributary Chins of the Lemroo, and regarding whom their relations had been furnished with a letter to the Governor of Loungshay. In one of these recent raids on a village in the Loungshay township under the Yaw jurisdiction, five villagers were killed and seventeen carried off, and many of the Burmans have of late years been forced to retire further east towards the Irrawaddy.

The Chin trans-frontier tribes do not possess nearly as many muskets as the Shandoos; and the arms generally used in their attacks are bows with poisoned arrows, though of late years firearms, which reach them from the Burmese side to a greater extent than from ours, have been more freely used than formerly. Should Government think proper to issue an order that for the future no more flint muskets be issued to Natives residing in districts bordering on wild tribes, a great step will have been adopted towards checking the transport of arms across the frontier. For the future, percussion muskets might with advantage be substituted for flint to all Natives of such localities, as the Government could to a great extent control the supply of caps for them; and consequently such arms would be valueless to the independent tribes, who on the other hand can use flint muskets, and have acquired the knowledge of making a coarse gunpowder to almost any extent.

Little is to be said regarding the Konesows, a tribe of a race cognate with the Koons, who number about 160 houses in five

different villages ; they are the most cunning of all the tribes, and require management, being only too ready at any time to join in raids on our territory, as well as to act as pilots to other marauding tribes ; they were mixed up in the last raid committed in 1876.

Three days' journey to the north-east of our Lemroo boundary lies an old trade route to Upper Burma, while other passes are said to exist by which a very limited trade in buffaloes and bullocks is carried on. It is doubtless to one of these passes that YULE refers in the following passage in his work on Burma :—

"Of the Yo or Yaw country lying along the rivers of that name, between the barren Tangyi hills that line the Irrawaddy opposite Pagan and the base of the Arakan Yoma-doung, nothing more is known, I am sorry to say, than was recorded by Dr. Buchanan long ago. The people are believed to be of the same race as the Burmese, but, from their secluded position, speak the language in a peculiar dialect. There are paths from the Yaw country into the Kooladan valley in Arakan, which King Tharrawaddy made some talk of rendering passable for troops when he was threatening war in 1839 ; they must traverse the country of some of the wildest tribes of the Yoma, and nothing of them is known. The Yaws are great traders, and are the chief pedlars and carriers of Northern Burma. South of the Yaw comes the district of Salin, considered one of the most productive districts of the empire."

Having been personally within three days' journey of one of these passes, I am in a position to verify to some extent the truth of the surmise thrown out in the above extract, as I have ascertained that one of the routes alluded to is said to strike the river Irrawaddy about a degree of latitude south of the royal city of Mandalay. However, with a succession of lawless tribes intervening between us and Upper Burma, it will be useless, unless by reciprocal action on the part of the Burmese Court, to expect any such route to be to any great extent utilized for trade, though, politically, it is as well to know of the existence of this pass, which may, at some future period, be considered worthy of exploration. A Burmese note from a tribe near the Yaws has already been brought down to me by this route, and in it they express a wish for it to be opened out for traffic.

Few of the trans-frontier tribes alluded to in this chapter have as yet shown any great eagerness for trade, simply because we are to them a perfectly strange and new people ; but as the ice has only lately been broken in regard to our relationship with them, it would be premature to expect more than has been done in this direction.

In lac, wax, india-rubber, oil seeds, and ivory, in small quantities, a trade will doubtless in time be developed, though the majority of the tribes in the tracts where these articles chiefly abound reside at so great a distance from our present frontier that I am not sanguine of any very great results. I am, moreover, induced to believe that the natural outlet for any trade from the more remote Shandoo tribes lies to the east, in Upper Burma, along the river Irrawaddy, and not to the west, through Arakan. However, if a thorough *entente cordiale* can be established between us and these trans-frontier tribes, the great object of our administration will have been achieved. It is worthy of observation that all the above tribes entertain so great a dread of water that they will not venture much above their knees in it, and as a consequence they are dirty and liable to skin diseases.

Boats are unknown to them, living as they do in high mountain ranges, where the only streams are mountain torrents, which are crossed by a bamboo bridge, or one improvised for the occasion by utilizing the trunk of some old tree. The tribes further south, knowing how helpless these tribes are in water, live, as a rule, during the raiding season, on rafts of bamboo moored in deep water, or else on some high rock, when they are comparatively safe from the weak powder of their more powerful neighbours. The same tactics were formerly adopted by tribes within our frontier; but I am glad to say they have now more confidence in our power to protect them. The most trustworthy, as well as clearest, indication of the vast tract inhabited by the tribes treated of in this chapter will be found in YULE's map of Burma and the regions adjacent, and by reference to it the following would seem to be the boundaries of their habitat:—

On the north,—Sylhet, Cachar, and Manipúr.
On the south,—Arakan Hill Tracts.
On the east,—Upper Burma.
On the west,—Chittagong Hill tracts and Hill Tipperah.

As an appendix to this pamphlet will be found a vocabulary of the Shandoo language placed alongside that of the Kamee. The greater portion of this vocabulary is from one compiled by Mr. DAVIS, Superintendent of Hill tribes, in 1867-68, who enjoys high reputation as an accomplished Burmese scholar; some corrections and additions have been made by myself. Probably this vocabulary of the Chin, Kamee, and Shandoo dialects, if contrasted with those of other tribes on our eastern frontier up to Tibet, will be found to contain many words that can be traced to one common source, and may, I trust, prove of some service to the scientific philologist. To

test the same, I think a selection should be made of names of common animals and things, such as we know have existed from time immemorial among all nationalities and tribes, as water, fire, ox, elephant, rice, egg, foul, snake, &c.

In Shandoo, Chin, and Kamee land, it is customary to use the name of the chief of the village as the name for the village itself, owing probably to the extreme poverty of the language as before noted.

Before concluding my remarks on these trans-frontier tribes, I must mention one custom characteristic of all, which will perhaps serve to explain the kind of unsettled, harrassed life they lead better than anything else: I refer to the system of "ata" or claim for revenue or tribute which they exact from less powerful tribes. "Ata, or claim for revenue," Mr. TALBOYS WHEELER observes, "corresponds in some measure to the Mahratta chout or the black-"mail among the Highland clans, and is in fact a rude impost "which is paid by a weak tribe to a strong one. Sometimes it is "evaded or refused altogether, and then follows a raid with its "usual accompaniments of murder, outrage, and capture of prison-"ers for the purpose of being sold into slavery." On our northern and north-eastern frontier this time-hallowed system is followed with the closest attention to detail, and any weaker tribe who may attempt to assert its independence by neglecting to comply with the demand is at once brought to a sense of its position by an attack on the village: thus, in 1870, the Bowkyee tribe of Shandoos, when residing without the frontier, was attacked by a strong party of Looshais, whose foray was made simply to secure this ata, and on the occasion the Bowkyees lost twelve killed and thirty taken captives. Black-mail or tribute thus enforced generally assumes the form of salt, large copper basins, or else pigs or paddy and markets. Again, when a chief's daughter is about to be married, it may strike him as a good and favourable opportunity for demanding ata from a weaker clan in the form of half-a-dozen slaves as dowry. The payment of ata secures for the weaker tribes, as a rule, immunity from attack and an understanding on the part of the higher situated tribes to give timely information of the movements of other hostile clans for the purpose of raiding; indeed, ata may be simply regarded as a mark of vassalage, a subservience rendered by the weaker to the more powerful tribes in order to protect themselves from aggression.

The tendency of this arbitrary system has been to drive the tribes further south, and already four different clans have, as recently as within the last three years, removed from without to within our frontier, where, exempt from such impositions or fear

of attack, they can enjoy comparatively quiet lives. It is reasonable to expect that unless the influence of some civilizing power is directly felt by those more remote tribes, in the course of years their present habitat will be greatly changed, and the weaker ones will be driven right down to the south. Where the prestige and the influence of the more powerful tribes commence and where they end we scarcely know; and indeed our information regarding the Shandoo tribes generally, with the exception of those near our frontier, who have been referred to as of late emerging from their seclusion and seeking our friendship, is extremely scanty and limited: these people offer a fine and unexplored field for the investigation of the ethnologist and philanthropist.

CHAPTER VI.

Conclusion.

While Pegu, the division of British Burma adjoining Arakan, has, within the last twenty years, made astonishing progress and displayed, for so short a period, an advance almost unparalleled in the annals of Indian trade, in the development of the more important articles of commerce, such as rice, cotton, lac, cutch, petroleum, and timber, the Arakan division, though an older possession of the British Government by nearly thirty years than Pegu, has by no means advanced in the same proportion in the nature of its trade, which is confined to almost one staple product,—rice: this being the case, it would perhaps be useful to endeavour to ascertain the causes of what cannot be viewed as other than an unhealthy state of affairs, and one which points to the necessity of discussing the means of opening out other valuable products which are known to enjoy in the Hill tracts as favourable conditions for their development in point of soil and climate as in Pegu. The chief obstacles existing in Arakan which have militated in the past, and, unless overcome, will in the future militate against rapid national progress, are, speaking generally, the scantiness of the population, and the natural apathy and proud indolence of the Arakanese race, becoming, as they are, demoralized by opium, and, as a class, possessing neither the requisite enterprise nor energy for developing new channels of industry. As to the incidence of population of the Arakan division, excluding the Hill tracts, the Administration Report of British Burma for 1875-76 shows the total area for the three districts it comprises to be over 13,000 square miles, covered by a population of a little over 484,000; the approximate population of the Hill tracts within the geographical or territorial boundaries, shown by the survey map to be over

5,000 square miles, is not above *20,000*. The number of souls to the square mile will therefore stand thus :—

	Souls to the square mile.
Arakan division	37
Hill tracts	4

Chittagong, the adjoining division to Arakan, possesses a population of near 500 souls to the square mile, who are, as a class, frugal and hard-working agriculturists. For some years past slowly, but to a very appreciable extent, has the ebb of immigration from the above population to Arakan been taking place, and it is to them and the province of Lower Bengal that we must hopefully look for the necessary infusion of new blood. For the sake of comparison, a statement of the population of three districts of Pegu containing nearly the same area as the three districts of Arakan is given from the report above quoted, and when it is considered that the sparseness of population in Pegu, though double that of Arakan to the square mile, affords from time to time a theme for comment, a fair estimate can be arrived at by glancing at this statement of the serious wants of Arakan in this respect.

Province of Pegu.

Name of district.	Area in square miles.	Population.
Bassein	6,517	301,916
Prome..	2,887	267,860
Henzada	4,047	490,234
Total ..	13,451	1,060,008

Province of Arakan.

Name of district.	Area in square miles.	Population.
Akyab..	5,337	283,160
Kyouk-pyoo	4,309	148,240
Sandoway	3,667	53,790
Total ..	13,313	485,190

Fine rivers, navigable to almost every populated part of Arakan, penetrate the division, and it is to utilizing these to the fullest extent with steamers and flats of light draught that attention should be first directed. Let European capital and enterprise prove that Arakan can supply other produce than rice, and with imported labour open out the rich fields that exist for the cultivation of tea, coffee, tobacco, and cotton. The opinion already professionally passed on the cotton and tobacco of the Hill tracts, as noticed in a previous page, is so extremely favourable and encouraging as to bear me out in the assertion that both can be grown on a large scale with profit and success, and, together with tea and coffee, find employment for thousands of immigrants, thus opening out to Arakan new and rich industries.

The configuration of the district, as just observed, is eminently favourable for tapping it throughout, open as it is to boats and steamers not drawing about four feet to the heart of the hills, while, for imported labour, it has the advantage of adjoining the province of Bengal, from whose teeming population the tea gardens of Assam and Cachar, and to some extent the colonial labour market, are supplied. The resources of these uninhabited hills, with their hundreds of miles of virgin soil, yet remain for the pioneer of the future to develop, and he need be no visionary who anticipates the time as not so very far distant when this at present almost uninhabited tract of country will be converted into the centre of a thriving population and trade. Trans-frontier raids are now extremely rare, and from 1871 to 1875 none occurred which were successful within our frontier line. Since then the only two which have occurred have been vigorously dealt with, the captives, with the exception of those killed or else sold into hopeless captivity, have been recovered, and the refractory tribes punished.

The two last captives were accompanied by the belligerent chiefs, who wished to acknowledge perpetual friendship with our Government and a complete cessation from all raids; they were restored in November and December 1877, or nearly two years after the commission of the raid. Fifteen captives out of twenty carried off in the two raids of 1875 and 1876 have thus been recovered.

With a long frontier line surrounded by independent tribes, whose normal state from time immemorial has been one of disorder and bloodshed, it would, it has to be observed, be somewhat utopian to anticipate permanent peace and quiet; but I do affirm that, under a vigorous and strong policy, these raids should be exceedingly rare. The presence in the heart of the hills of men bent upon their development cannot but exercise a salutary

and beneficial effect and stimulate the tribes to habits of industry; their laziness, which has been already the subject of comment, is not fostered by vicious habits, but is simply the outcome of a free and easy habit of life. And here with pleasure it is to be observed, as redounding much to the credit of the tribes, that though closely associated with Arakanese and natives of the plains for several generations, the pernicious habit of smoking opium or other intoxicating drugs is as yet almost unknown amongst them; I have only known of two cases during several years' residence among them.

It is for some reasons unfortunate that the only effort made some twenty-five years ago by some worthy missionaries to civilize and morally improve the low status of the tribes should have been unsuccessful through their health not allowing of their remaining. With their work are associated the names of KINCAID and INGLIS, of the American Mission. The position chosen for the centre of their work on the Mee river I have visited, and cannot imagine a much more unhealthy spot, while the graveyard at Akyab bears silent record to how more than one of their number were cut off in the midst of their labours in Arakan. Doubtless, with the knowledge we now possess of the climate and geography of the country, a central spot could be found, where the good work of education in such a virgin soil and among so interesting a race might be resumed, and meet with the success which has marked similar efforts among other wild tribes of Burma, notably the Karens.

In 1878 a weekly steam service on the Kooladan river running between the Hill tracts and Akyab was started, but the vessel, being small, has been found quite insufficient for the requirements of the traffic and freight during the dry season of the year. The steamer leaves Akyab for the head-quarters of the hills district—Palukwa—the day after the arrival of the Calcutta mails. Thus the public, whether bent on pleasure or business, are now afforded an opportunity of seeing, in about three or four days' journey from Calcutta, a tract of country comparatively unknown, whose scenery and various types of tribes render it alike interesting to the admirer of nature and the ethnologist; while to the capitalist must arise the conviction after passing along the rich land and luxuriant vegetation which clothe the banks on the sides that capital and enterprise only are wanting to render such a fertile tract the tea and tobacco garden of Burma. The moist and steamy climate is eminently adapted to the growth of both of these products, and in the local market the tobacco roughly grown and cured by the tribes realizes as much as from 3*d.* to 5*d.* a pound. However, the supply falls very short of the demand,

as the following statement of foreign tobacco imported into Arakan shows :—

Years.	...	...	...	Mds.*
1872-73	...	...	...	18,535
1873-74	...	...	...	14,393
1874-75	...	...	...	23,438

The area of tobacco under cultivation in the hills is yearly increasing, and the trade may be expected to develop rapidly as long as order is maintained. A former Chief Commissioner, the Honourable A. Rivers Thompson, recognizing the importance of tobacco cultivation and its curing as factors in the future industries of Arakan, established an experimental tobacco farm at Myouk-toung in the Hill tracts, where some very good leaf for the home market has been grown and cured. The intention of the farm was to ascertain whether tobacco grown on high ground could not be cured and formed into leaf fit for the home market, and to impart a knowledge of the best means of curing to Native cultivators. The following extracts from London and Continental reports on shipments made last year tend to show that the experimental farm has to a great extent answered its purpose, and are, I think, very encouraging.

The London brokers thus report on a chest cured on the farm, and forwarded by Government for report :—

"Burma tobacco has never been before in this market in favour with our manufacturers. The sample now sent of long leafy tobacco shows a narrow leaf which is too thick and veiny to be fit for cigar purposes. The colours are mixed, and this makes the leaf unfit for wrappers. The quality of the tobacco and flavour are tolerably good, value nominal 5½*d.* to 7½*d.* a pound. If this tobacco arrives here in a perfectly dry condition, it ought to find a good market. It appears that the tobacco has not been fermented sufficiently, and that it was shipped too early. The general character and the quality of the tobacco are satisfactory; and if fermenting and packing are carried out in a careful manner, it would probably find a good market in England."

The Hamburg brokers reporting on another sample, under date April 26th, 1879, write thus :—

"Several of our tobacco brokers to whom I submitted samples for inspection are of opinion that its value would range between 8 and 10*pfg.* (¼*d.*) per pound. A leading broker, who has worked my sample, informs me that this tobacco has a certain analogy with that from Kentucky, which finds a ready market here in casks of 800 to 1,000 pounds; but nevertheless your tobacco should be much

*A maund=82 lbs.

lighter in both senses of the word, and the leaves considerably thinner, to meet with anything like a demand. Should the German Government, however, come to a satisfactory decision with regard to tobacco duty, then we would feel rather more inclined to speak for a small consignment, and we wish to know whether the tobacco would be shipped in casks or bales."

Messrs. Ernsthausen and Oesterley, Merchants, Calcutta, writing on another sample, under date April 10th, 1879, note thus :—

"We have examined the tobacco forwarded us from the Myouktoung Farm in the Arakan Hill tracts. We find the leaves to be of large size, but somewhat indifferent in cure, and of an agreeable, mild flavour : this tobacco being unknown here, we propose to send the same to the Austrian Government for report of the Régie Office in Vienna if permitted by you. The value is uncertain ; we estimate the same at 4*d* or 5*d*. a pound in bond if shipped to England."

These extracts prove, I think, that there is a sufficient prospect of success to any one judiciously embarking capital and enterprise on this farm. It has now passed its experimental stage, and, with skilled curers from America or the centres of the tobacco industries of the West Indies, the most favourable results might be achieved. Hitherto the farm has gone through many vicissitudes of the nature incidental to most experiments in a new country, and one of these has been the inability of Government to procure a really competent curer. Nevertheless the objects attained under but indifferent curing have established a very strong case in favour of Arakan being considered as a probable future exporter of this valuable article of commerce. Cotton also forms a considerable item of the export trade from the hills, and in 1877-78 10,000 maunds was calculated as the approximate yield. It is all exported in a raw state, and generally averages from 7*s*. to 8*s*. a maund of 82 pounds. The season for its sale commences in December and ends in February; while that for tobacco commences in June and ends in August. Experiments undertaken a few years back with teak and cinchona prove that both, and especially the former, can be raised most successfully in the hills. As to mineral wealth, in the absence of any geological information, it is unsafe to hazard an opinion. Petroleum oil and coal have both been discovered, and the coal was pronounced by the late Mr. Mark Fryar, Mining Geologist, "a carbonaceous shale associated with a small quantity of a kind "of coal which would, I think, be a useful fuel."

It has been noted in the body of this pamphlet that more remote trans-frontier tribes abutting on Upper Burma have been induced recently to bring down India-rubber in considerable

quantity. I am much afraid, however, that the magic line which is said to bound the habitat of this valuable product (latitude 24°) will under existing circumstances preclude its forming an important item of our export industries, as the present administrative frontier does not go beyond 21° 30′ north latitude. Gentlemen whose experience has been gained in Assam, Cachar, and Ceylon, who have visited me in the previous two years, give it as their opinion that most of the established products which European energy have opened out in those parts, with the exception of coffee, should flourish well in the Arakan hills. For coffee, the hills are said to be too far north. On this point, however, I am not at all satisfied, inasmuch as very fine coffee plants, which gained a prize at the Vienna Exhibition for the size and quality of their berry, are grown successfully by a tea planter in the adjoining district to this—Chittagong—which is considerably north of these hills.

In Akyab, a port surpassed by few in India, Arakan possesses a splendid outlet for her industries, which only require population and capital for their development. As the population within the hills is exceedingly sparse, and the tribes too lazy and independent to work, labour of a hardy character must be imported. Probably the introduction of labourers from Chota Nagpore could be effected at least as cheaply as from that division to Assam. However, enough has, I think, been said to show that the capacities, large, varied, and comparatively undeveloped, of these hills offer sufficiently reasonable prospects of success to the mercantile public to make it worth their while to turn some attention to this part. With the contingency of China and East Africa becoming formidable rivals in the growth of opium, it is some satisfaction to think that, from the favourable reports on the tobacco grown and cured roughly in the hills, we have grounds for believing that this part of Burma will supply its quota towards what may hereafter become a very important source of revenue.

That Burma should be to the English, and even to the Indian, public one of the least known of the provinces of the Indian empire is a matter of regret, especially to those whose interests connect them with this the most promising appendage of the Crown. In official life it has been denounced by an eminent writer as the "grave of fame," and in order that such a term should not attach itself to mercantile life in Arakan, it is more than ever desirable that spirited efforts be made to open out those new industries which have recently largely attracted public attention, and which are capable of great expansion.

APPENDIX.

I.—WORDS RELATING TO THE HUMAN BODY.

English.	Chin.	Shandoo or Pooee.	Kamee.
Man	..Hklap	..Tsan-sah	..Noung-pasow.
Woman	..Gnoo-mee	..Tsah-noung	..Noung-parir.
Head	..Kah-loo	..Loo	..Loo.
Neck	..Kah-awe	..Kaw-hmee	..Gun-noung.
Chest	..Kah-hkan	..Tsa-fsoo-hna	..Pa-loon.
Stomach	..Kah-kun	..Pa-wa	..Ga-yaw.
Thigh	..Kah-och-hkan	..Ban	..Pai.
Leg	..Kum-tan	..Ngai-lang	..Kouk.
Hand	..Kah-goot-deen	..Koo	..Ken.
Arm	..Kah-hpan	..Bo-pee	..Kook.
Elbow	..Kah-kyee-root	..Koo-sahkee	..Kook-tsagee.
Shoulder	..Kah-hplay	..Ngai-klo	..Palain.
Finger	..Kum-yoon	..Koo-payow	..Kook.
Toe	..Kah-kaw	..Phai-payow	..Cote-tsow.
Hair	..Kah-loo-sam	..Shyo	..Tsarm.
Finger nail	..Kam-deen	..Koo-patso	..Koo-parun.
Forehead	..Kum-sam-ree	..Khwee-klo	..Lu-pan.
Eye	..Kah-mee	..Mie-hkoo	..Mhay.
Ear	..Kan-hur-quoi	..Na-kaw	..Gun-now.
Nose	..Kah-har	..Hna-pashoo	..Noteran.
Cheek	..Kah-bein	..Beh-amhay	..Tan-bein.
Moustache	..Kan-myoung-a-maoo	..Hna-pashoo-hmee nose hair	..Leban-mway.
Beard	..Kan-kah-a-hmoo	..Ko-hmee	..
Tongue	..Kam-myree	..Palai	..Pullay.
Teeth	..Kah-har	..Hah	..How.
Mouth	..Kam-rah-kuee	..Pa-ka	..La-boung.

II.—ANIMALS.

Elephant	..Myeei	..Ma-say	..Kus-sai
Rhinoceros	..Moung-tsan	..Kwa-roi	..Sat-pu
Bison	..Tsai	..Tsan-lai	..Tslin
Gyall	..	..Htsee-hmon	..Sut-tan
Sambar	..Sah-soo-up	..Htsee-su	..Tur-zuk
Tiger	..Kyai	..Tsa-kee	..Tuggai
Buffalo	..Umnah	..Anah	..Pein-now
Dog	..O-wee	..Ee	..Ow-e
Cat	..Myeen	..Htsa-hah	..Me-young
Monkey	..Nah-yaw	..Ayan	..Gullai
Squirrel	..	..Lee-tso	..Amoung
Wild goat	..Sat-pyee	..Htsa-yah	..Tsow-payow

II.—ANIMALS—*concluded.*

English.	Chin.	Shandoo or Pooee.	Kamee.
Goat	..Mai	..Mya or Htsa-hta	..Ma-aye
Cow or Ox	..Mah-say	..Va-tsan-panow	..Tsera
Pig	..Wot	..Woe	..Oke
Wild pig	..Sat-koo	..Neray-hpa	..Suttowe
Barking deer	..	..Tsa-htee	..Tugge
Porcupine	..	..Htsa-koo	..Tsupahu
Pony	..	..Maro	..Goung-now

III.—BIRDS.

Kite	..Nah-hoon	..Pa-hmo	..Ah-mu.
Pea fowl	..	..Lee-pee-warra	..Klowdai.
Pheasant	..Sam-rah	..Warra	..Turut.
Jungle fowl	..Wah-rah	..Ko-ah	..Turuam
Pigeon (Dove)	..Hkyun	..Pee-wa	..Ba-hu
Duck	..Ha-pie-hluck	..Tan-phar	..Ram-pan
Fowl	..I	..Ah	..Ah
Parrot	..Kyee	..A-kee	..Puggee
Crow	..Ak	..Ra-ah	..O-ar
Bird	..Hka	..Pa-wah	..Tow-wow
Fowl's egg	..I-twee	..Ah-te	..A-dwe

IV.—FISHES, &c.

Fish	..Gna	..Nga	..Gnow
Alligator	..Hchab	..Sadan	..Suttam
Turtle	..	..Seela-kung	..Salip-po
Crab	..Chu-bite	..Tsah-eh	..Ta-ai
Eel	..Nga-rai	..Nga-rai	..Law-jao

V.—REPTILES AND INSECTS.

Snake	..Hkoo	..Paree	..Paway
Frog	..Koup-roonie	..Tsa-oo	..Koung-can
Gecko	..	..T-hoopan	..Tow-kay
Cobra	..Tsouk	..Tso-hpoa	..Pa-way-ayan
Python	..Nga-gah	..Pree-pee	..Pa-way-gul-loon
Ant	..Myeen	..Hlike-ai	..Pal-lain
Fly	..Pee	..Ma-hto	..Pa-tow
Ant (white)	..	..Lay-raw	..Kaw-ran
Bee	..Kyoi	..Hkee	..Coy
Maggot	..Tinget	..Along-ahklo	..Gulloon
Centipede	..Mrohoh	..Ree-paree	..Poay-putty
Scorpion	..Um-raw	..	..
Butterfly	..Pah-lak	..Balah	..

VI.—TREES AND PLANTS.

ENGLISH.	CHIN.	SHANDOO OR POOEE.	KAMEE.
Tree	..Yeen	..Htein-koung	..Din-koung.
Yam	..Khah	..Berar	..How.
Wild yam	..Bai	..Bai-kay	..How-wai.
Capsicum	..Sam-paw	..Me-yow	..Tsam-runy.
Brinjal	..	..Meito-kouk	..Meng-tow.
Tobacco	..Tsee	..Omah-kouk	..Say-rok.
Bamboo	..Raw	..Ra-mu	..W-woo,
Cotton	..Nah-hmgoon	..Palah	..Hpullow.
Rice	..Tsan	..Suppir	..Sunnay.
Grass	..Luke-su	..Tai-nar-day	..Asa
Ginger	..Tee	..A-tsain	..Kus-seen
Gourd	..	..Tee-oung	..Actung
Pumpkin	..Tsan-my	..Omare	..Amai
Cucumber	..Pah-su	..Eh-htsa-kouk	..
Paddy	..Tsa	..Tsahow	..Sow
Wood	..Tee	..Ah-tsah	..
Bark	..Tein-houk	..A-koo-a	..
Flower	..Um-roi	..Apa	..Ka-tsoung
Fruit	..Uk-teit	..A-htai	..Ah-tai

VII.—WORDS RELATING TO THE EARTH, &c.

Fire	..Mee	..Mee	..Mai
Air	..Roh-chee	..Lee-pee	..Alee
Water	..Twee	..Lee	..Twee
Fuel	..Tee	..Htain	..Tain
Village	..Nam	..Hka	..Awung
Hill	..Msoon	..Klo-pee	..Mhoi
Road	..Lam	..Lo-khlouk	..Leam.
Plain	..Gum	..Ban-pee	..
Jungle	..Koi	..Ro-lai	..Die-see.
Toungya	..Lah-oo	..Hlouk-loe	..Hlow.
River bank	..Myaee	..Haw-soor	..Ban-wai.
River	..Mooi	..Tsavah-pee	..Tawow.
Rain	..Kaw	..Evean	..Gunne.
Streamlet	..Hklung-sah	..Vah-pya	..Tawow-sow.

VIII.—METALS, WEAPONS, &c.

Iron	..Um-tee	..Htee-wah	..Tummow.
Silver	..Dingah	..Loe-ka	..Dinga.
Lead	..Um-sat	..Lan	..Key-ma.
Rock	..Tseni	..Ai-louk	..Loon-soung-pin.
Flint	..Koh-loon	..Mee-htai-louk	..Loon-to.
Gun	..Mai-pouk	..Mee-htai	..Maih-pow.

VIII.—METALS WEAPONS, &c.—*concluded.*

English.	Chin.	Shandoo or Pooee.	Kamee.
Dagger	..See-plan	..Chee-yow	..Ahsow.
Spear	..Tsai	..Ee-see	..Tawhe.
Ear-ring	..Nah-mour	..Na-ko	..Gunnow.
Earthen-pot	..Arm	..Bai	..La-om.
Saltpetre	..	..Yai-tsee	..
Sulphur	..	..Rai	..Kai.
Gunpowder	..Yam	..Yai	..Maiporse.
Salt	..Pway-ai	..Ai-loung	..Pullhoi.
Ashes	..Mee-ait	..Mee-pwah	..Tham-twee.

IX.—COMMON WORDS.

Name	..Guam-meen	..A-mie	..Amie.
House	..Enie	..Tye	..Oum.
Boat	..Mloung	..Balan	..Pul-loung.
Paddle	..Yat	..Ba-lan-haima	..Tap-pai.
Casting-net	..Umbuay-buai	..Ba-loke	..Pullao.
Fish-hook	..Um-kille	..Rai-pa	..Tuk-koy.
Line	..Um-kike-revee	..Hree	..Whay.
Bed	..Dunig	..Ai-yai (Bur-aik-yah)	..Enah.
Pillow	..Rum-kur	..La-hoca	..Lu-kloung.
Mat	..Paw	..Ee-hpya (Bur-hpyah)	..Bu.
Turban	..Loo-ban	..Loo-bu	..Lupoung.
Jacket	..Hplau	..Vai-kan-hrai	..Bassu.
Basket	..Lak-oo	..Ka-tsoo	..Din-comb.
Meat	..Tha (as ဝက်သား) pig flesh	..Htsa-klouk	..Mooy.
Dry fish	..Gna-kyeit	..Nga-tsa-pan	..Gna-koy.
Skin	..Kah-win	..Htsah-pouk	..Ahoon.
White	..A-hbank	..Ah-ngoo	..Kam-loon.
Black	..A-lay	..Apa-nouk	..Kam-uhun.
Red	..A-shin	..Ah-khtsai	..Kam-lain.
Sore	..An-na-au	..A-hma	..An-whoy.
Wound	..Kum-nay	..A-hma	..An-whoy.
Dead	..Uk-tee	..A-doe	..Day-bow.
Live	..Vay-tee	..A-khla	..Ahane.
Burman	..Ooke-sa	..Maroe	..Ray-tha.
Mro	..Mhroo	..Law-hoo	..Mro.
Hkamie	..Sangai	..Ma-too	..
Looswày	..Looshay.	..Kli-kwa	..Lunger-say.
Chin	..Chin	..Amike-hmai	..Paloung.
Grandfather	..Kah-poo-pah	..Mie-pa	..Amsee.
Grandmother	..Ka-wee	..Ma-noung	..Amun-tow.
Father	..Ka-bah	..A-pa	..Ampow.

IX.—COMMON WORDS—*continued.*

English.	Chin.	Shandoo or Pooee.	Kame.
Mother	..Rah-nuna	..Anoa	..Amnu.
Uncle	..	..Oo-pa	..Ampow-mow.
Son	..Kai-sah	..A-htsah	..Tsup-pow.
Daughter	..Rai-sah-mh-hoo-mee	..A-htsah-tsa-noung,	..Tsun-nu.
Brother-in-law	..Pah-mee	..Atoo-pa	..Nai-tsa.
Friend	..Koung-hein	..Tson-pee	..Ahoi.
Enemy	..Come-lone-seet-tee	..Vai-tsa-rai	..Ka-yow.
Chief	..T-yah-kan-nah-mah	..Eh-bai	..Arain.
Warrior	..A-rai	..Kar-rai	..Lawai-Tsai.
Slave	..Myrar	..A-tsaik	..Mer-shoung.
Sun	..	..Mie	..Gunne.
Moon	..Pee-Hla	..Khla-pah	..Low.
Star	..I-shee	..A-tsee	..Ka-se.
Brother	..Reik-tie	..W-tapir	..Amyow.
Sister	..Keik-noon	..Sittam-noung	..Tussow.
Good	..Douk-tee	..Apha	..Hoi.
Bad	..Um-lane	..Hpa-wai	..Hoi-ir.
Sweet	..Swo-tee	..A-khlon	..Twe-pai.
Sour	..Rak-tee	..A-htoo	..Tow-pai.
Bitter	..Um-tee-tee	..A-hka (Bur-hkah)	..Kolai.
Long	..Ouk-san	..A-htsee (Bur-a-shay)	..Ashang.
Short	..Ouk-toi	..Alsea	..Anindwe.
Stout	..Um-bak-tee	..Alai	..Leen-pai.
Thirsty	..Twee-ank-twee-awan	..Edo-ehpee	..Twee-nai.
Hungry	..Hboo-ka-soit	..Enouk-edoo	..Bu-nai.
Sick	..Um-hat-ai	..Klean-wow	..Goung-now.
Drunk	..Yam-wik-tee	..Parn	..Paive.
Lazy	..Uk-sai	..A-htah-seah	..Atow-se-pai.
Dirty	..Lake-e-tee	..Apooa	..Punnu-krai.
Clean	..Pouk-tee	..A-pah-tai	..Ahoi.
Pretty	..Tsai-a-tee	..A-hpa	..Hoi-brai.
Ugly	..Um-daw	..Hpa-vai (wow)	..Aku-se-pai.
Sharp	..Um-soon	..Atsa-hra	..Tsupa.
Blunt	..Um-kait	..Atsa-houk	..Tsu-ir.
Young	..Par-me-sak	..Tai-htsa	..Tsan-ir.
Old	..Pak-sai	..Papee	..Metoung.
Wise	..Lein-mar-tee	..Apa-hlo	..Alain.
Round	..A-boom-loom	..A-hlouk	..Kantuku.
Flat	..A-par-tet-leip	..A-hpai-kla	..Purmai-lan.
Hard	..Um-zoon	..A-tsean	..Atan-lai.
Soft	..A-htee-sah	..Aneh	..Naw.
Strong	..Um-boi-tee	..Ahta-an	..Malai.
Weak	..Um-be-num	..A-hta-a-mee	..Atoom-bir.
Brave	..Gree-tee	..A-rai-a-hpa	..Yee-ir.
Cowardly	..Ree-et-tee	..A-tsee	..Yee-pai.
Large	..Um-bak-tee	..Eh-lai	..Leen-pai.

IX.—COMMON WORDS.—*concluded.*

English.	Chin.	Shandoo or Pooee.	Kamee.
Small	..A-kee-sah	..A-tsan	..Guttan.
Putrid	..Louk-tee	..A-htoo	..A-mwe-pa.
New	..Ouk-tie	..A-hlea	..Kantar.
Old	..Ouk-hke-m	..A-pron	..Ka-nhum.
Dry	..Um-soi-vee	..A-tsah	..A-nai.
Wet	..Ouk-tsee	..Te-pus-se	..Twe-a-houk.
Dark	..Koim-tah-tee	..A-yike	..Kaween.
Light	..Voite-tee	..A-pa-vae	..Ku-toi.
Heavy	..Ree-et-tee	..A-hroo	..Yee-pai.
Deep	..Ouk-too	..A-htoo	..A-nhum.
Shallow	..Ouk-zoot	..A-hpon	..Kan-pai.
Hollow	..Ar-poh-soot	..Or-way	..Bir.
Smooth	..Platt-tee	..A-pa-hnai	..Punnai-pai.
Tame	..Douk-tee	..A-nge	..Kur-pai.
Wild	..Igeit-tee	..A-tsea	..
Lame	..Ar-koh-koh	..A-hpai	..Ler-pay-ou-ir.
Straight	..A-ploona	..A-pa-klan	..Taw-pai.
Crooked	..A-hkoh	..A-kouk	..A-koy.
Angry	..Rom-loon-seit-ee	..A-roo-htsouk	..Guddow-touk.
Mad	..A-eet	..A-pa-maw	..Kamtu.
Hot	..Loo-meni	..A-soh	..Bee-pai
Cold	..Kauk-set-tee	..Ts-usse	..Pudday-pai.
True	..Auk-san-a-tee	..A-hmai-sai	..Amhantwe.
False	..Ah-dah-ma-tee	..A-hree	..Ha-shoy-twe.

X.—VERBS.

Go	..Vay-mah	..Htseea	..Tuggow.
Give	..Nga-pay-law	..Pai-tai	..Pay-te.
Take	..Set	..Lah-tai	..Low-te.
Come	..In-nar-lwah	..Veh-vaw-tai	..Ler-te.
Hear	..Nang-yah-aue	..Nah-khlea-tai	..Tai-te.
See	..Kah-hoon	..Mon-maw-te	..Nhu-te.
Eat, drink	..Boo-aye, Twee-ka-auk	..Ngya-tai	..Bw-sa-twe-nhai.
Sleep	..A-eip-tee	..Moung-tay	..E-te.
Get up	..Toe	..Hto	..An-tow.
Speak	..Uk-hklee	..Htson	..Twe-te.
Bleed	..Tee-e-tee	..A-hteea-htoa	..Tee-towk.
Shoot	..A-hka	..Me-tai-kar	..Mai-pow-kow.
Beat	..A-pie	..Too-tai (Bur-too)	..Puk-kow.
Cut (chop)	..A-choom	..Htia-tai	..Cow-tse.
Cry (weep)	..Ouk-yi	..Ah-tsa	..Awow.
Laugh	..Ar-ri	..Apa-hnai	..Punnohe.
Run	..Ouk-seen	..Eh-ro-tai	..An-preng.
Cook	..Auk-koon	..Htson	..Bu-toung.

X.—VERBS—*concluded.*

English.	Chin.	Shandoo or Pooee.	Kamee.
Cough	..Um-koo	..Apa-hkoo	..Puk-kao.
Sneeze	..Um-see	..Apa-htsoo	..Apa-say.
Lie	..Ouk-hlay	..Tsa-tsan-tai	..Akomai.
Sink	..Hloot-tee	..Pa-boo	..Akoon.
Steal	..Um-roope	..Aproo	..Apawow.
Kill	..A-tay	..Hteea-tai	..Day-sow.
Break	..Ouk-et	..Hklaik-hta	..Akla.
Sell	..Ah-yoit	..Yee-thee	..Yow-te.
Buy	..Ka-kleit	..Sullay-te	..Awunte.
Call	..A-kooe	..O	..Han.
Speak	..A-tee	..Tsangtey	..Twe.

XI.—WORDS DENOTING TIME AND PLACE.

Where	..Hannanai	..Lay-tay	..Mhan-mhow.
When	..Ee-ta-awe	..Ka-too-maw	..Munnai-a-maw.
Whence	..Hanna-anai	..Ka-tai-mie-sa-maw	..Naban-ter.
Now	..Htoo	..Eta-mi	..Waimaw.
Yesterday	..Umnaw	..Yoe-hai	..Yandu.
To-morrow	..Naw-yaw	..Me-hkla-hee	..Kud-dam.
Month	..Law	..Hkla-hka	..Low.
Year	..Koo-mant	..Kon-hka	..Sunnay.
This	..Hein-hemine	..Heh-hai	..Henai.
That	..Eein	..Haw-toe	..Honai.
Above	..A-ka-nah	..Ah-tu-law	..Kloy-ban.
Below	..Um-say-ah	..Aein-garu	..Ahoun-toung.
Day	..Koo-hmee	..Nie-htson	..Gunne-tun.
Night	..Hwai-lam	..Ayie	..Wuddo.
Morning	..Koi-ta-ee-tee	..Na-hkla	..Kulam.
Evening	..Yah-na-kow-mone	..Na-hno	..

XII.—PRONOUNS.

I	..Kai-oor-ai-um	..Ka-mar	..Cin.
He	..Kein	..A-mah	..Me.
Which	..Ee-ah	..Hey-he	..Manai-maw.
What	..Eu-nah	..Kaw-pa-maw	..Ate-maw.
Why	..Eu-nar-tee	..Kaw-hai-maw	..Atena-maw.
Who	..Een-oo-yah	..A-hwa-maw	..Me-maw.

NUMERALS.

One	..Mau	..Pouk-hka	..Haree.
Two	..Nga-hee	..Pouk-mj	..Ahure.
Three	..Toom	..Pouk-htouk	..Tunre.

VOCABULARY.

NUMERALS—*concluded.*

ENGLISH.	CHIN.	SHANDOO OR POOEE.	KAMEE.
Four	..Plée	..Pouk-lee	..Paloore.
Five	..Mah-hah	..Pouk-pan	..Panre.
Six	..Koup	..Pouk-tsaroo	..Tarure.
Seven	..Hkee	..Pouk-sah-ree	..Sarure.
Eight	..Ket	..Pouk-tsa-reea	..Tayare.
Nine	..Koh	..Pouk-tsa-koo	..Tukkawre.
Ten	..Har	..Pouk-rha	..Hawre.
Eleven	..Ra-lu-att	..	..
Twelve	..Ra-lu-hee	..	..
Thirteen	..Ra-li-toom	..	..
Fourteen	..Ra-li-plee	..	..
Fifteen	..Ra-li-mah	..	..
Sixteen	..Ra-li-koup	..	..
Seventeen	..Ra-li-khee	..	..
Eighteen	..Ra-li-ket	..	..
Nineteen	..Ra-li-koh	..	..
Twenty	..Um-goo	..	..

CORRESPONDENCE ON THE SUBJECT OF MAJOR HUGHES' PAMPHLET ON THE ARAKAN HILL TRACTS.

From the Officiating Secretary to the Government of India, Revenue and Agricultural Department, to the Officiating Chief Commissioner of British Burma,—No. 131, (General), dated the 17th September 1881.

I AM directed to acknowledge the receipt of your Secretary's letter No. 4769, dated the 11th July, addressed to the Home Department, and of the pamphlet by Major Hughes, therewith forwarded, descriptive of the Arakan Hill Tracts.

2. The object for which the preparation of the work was directed was to bring before the public some popular account of the productive capacity and resources of these tracts so as to attract attention to them, and, if possible, to further their development by directing private capital towards a field as yet almost entirely unknown. The thanks of Government are due to Major Hughes, who has collected in his pamplet much information of an interesting and useful kind.

3. The following particulars, taken principally from Major Hughes's work, bear upon the question of the productive capacity of the tracts.

4. The area within the British frontier is probably more than 5,000 square miles; but the portion directly under British administration is at present limited to some 1,300 square miles. The hills are penetrated by two large rivers, the Kaladan and the Lemroo, falling into the Bay of Bengal at Akyab, and both navigable by small steamers or large boats up to the centre of the hilly country. Akyab, a port possessing exceptional advantages, not far from Chittagong, and within an easy distance of Calcutta, is thus the natural outlet for the trade of this territory. There are extensive tracts of rich but uncleared soil. In the cultivated lands, rice, tobacco, and cotton are produced, but as yet in inconsiderable quantities. The locality is believed to be very suitable for the production of tea and perhaps also of coffee, though in regard to the latter doubts have been entertained. The climate, especially in the valleys and along the river banks, is malarious owing to the profusion of jungle; but favourable sites exist for the formation of hill stations, of which one, at least, could be readily reached from Akyab at all

seasons, as the river would be practicable for steam-launches, when provided, to within 22 miles of the range. The weather, moreover, from November till the middle of March is cool and pleasant.

5. During the last few years, efforts, attended with much success, have been made to check the raids formerly committed by border tribes. Only two raids, met in each case by vigorous measures, have occurred since 1875. Major Hughes, without asserting that permanent freedom from such attacks is to be expected, affirms that under a strong system of administration they should be exceedingly rare.

6. With the security thus practically attained cultivation is extending; but it is no matter of surprise that the Hill Tracts still remain in a very backward condition. Population is extremely scanty, averaging about four souls to the square mile. The improvident and primitive character of the hill tribes and their wasteful system of toungya-cultivation are further obstacles to agricultural industry. Major Hughes mentions the weekly steam service on the Kaladan, which would enable persons interested in the country to visit it in a three or four days' journey from Calcutta. But this means of transit is inadequate, even for existing requirements, during a great part of the year. The capitalist, it is said, passing the rich lands and luxuriant vegetation clothing the banks of the river, would be convinced "that capital and enterprise only are "wanting to render such a fertile tract the tea and tobacco garden "of Burma." It must indeed, in the opinion of the Government of India, be accepted that, without the influx of labour and considerable improvement in communications, little advantage can be taken of the capabilities of the Hill Tracts; and communications must be improved before immigration can set in from without, or the continuous transport of labour from Akyab to the hills be established.

7. As regards existing trade and industries, tobacco-planting is practised in the low lands and on the alluvial soil of the river banks. Cotton seems to be indigenous in the hills, and the people for the most part wear home-spun clothing. From the cultivation of these two products an industrious hillman can make from £10 to £15 a year, £4 to £5 of this amount being derived from the sale of cotton and the rest being realised from the tobacco. The earnings of a family would, of course, be larger. Of late years the total outturn, both of cotton and of tobacco, has increased beyond expectation. Samples of tobacco and cotton have been valued by competent authorities, who have reported favourably upon them.

8. In some parts of the hills teak plantations also have been formed since 1872; and looking to the great expanse of available

waste land, Major Hughes thinks that this enterprise, if found to equal the anticipations entertained in regard to it, may be extended with much profit to the State. Building materials, consisting of timber, bamboos, &c., are already brought down in some quantities from the forests to the plains.

9. Endeavours have further been made, with encouraging success, to open up a trade with the trans-frontier tribes: for salt these tribes are now wholly dependent on us; and they also obtain in our bazaars beads, brass bangles, copper pots, and tin cooking utensils, in exchange for ivory, wax, cloths, sporrans, and havre-sacks, the latter articles being manufactured from hill-grown cotton. There are possibilities at some future time of a somewhat more extended trade with the trans-frontier tribes in lac, wax, India-rubber, oil-seeds, and ivory. But here no great results must be expected, as most of the tracts where these articles abound are remote from our frontier.

10. It will probably further the object of the compilation if it is now generally circulated and supplied to the principal newspapers, accompanied by a prefatory Resolution in the sense of the above remarks. To this should be appended a statement of the terms upon which waste lands could be obtained by settlers, together with some explanation of the procedure which must be followed in preferring applications for allotments. I am to invite your remarks upon this suggestion and to inquire whether you would wish to supplement the foregoing observations by bringing to notice any additional points to which it would be well to invite the attention of the public. In particular it is observed that Major Hughes has omitted to furnish any estimate of the extent of culturable waste land at the disposal of the Government which would be available for grant or lease to private persons, and this omission should, if practicable, be supplied.

11. As the Arakan Hill Tracts form a scheduled district, the Burma Land and Revenue Act and the rules framed thereunder for the grant and lease of land would not apply to them. If you concur with the Government of India that it may be worth while to make a definite announcement to the public of the terms on which lands are to be had in this part of the country and of the steps which should be taken to obtain them, I am to ask you to cause a memorandum of the conditions and procedure which applicants would be required to observe to be drawn up for annexure, as above proposed, to the Resolution.

12. Major Hughes's account of the laws or customs of the tribes, though not immediately connected with the principal purpose in view, is a useful contribution to the study of primitive phases of

society, and has been read by the Governor-General in Council with much interest.

13. As administrative measures for the more rapid development of these Hill Tracts, your attention has no doubt been directed to the necessity of improved communications between Akyab and Palukwa; to the importation, if possible, of an immigrant population for the settlement of large areas of uncultivated waste lands; to a more complete exploitation of the forests in that part of the country.

From the Commissioner of the Arakan Division to the Secretary to the Chief Commissioner, British Burma,—No. 16-1—2, dated the 4th March 1882.

On receipt of your letter No. 291P., dated the 17th October 1881, I forwarded a copy of it, with enclosures, to the Superintendent in charge of the Arakan Hill Tracts district for full and exhaustive report.

2. Mr. Hildebrand's letter, No. 15-1, dated the 13th February 1882, only reached my office during my absence from Akyab on the 20th February 1882. I lose no time in submitting copy of it with the following remarks.

3. I agree with Mr. Hildebrand in thinking that the terms on which it is proposed to make over culturable waste lands to settlers should be very simple as regards procedure and as liberal in their scope as it is possible to make them without prejudice to Government interests.

The rough draft of rules framed by the Deputy Commissioner may be accepted with such slight modifications as may hereafter be deemed necessary.

4. The area of culturable waste is approximately estimated to comprise 280 square miles. This land is situated within our administrative boundary, and is said to be at once available for private enterprise.

5. With reference to paragraph 13 of Home Secretary's letter, the Deputy Commissioner refers to the arrangements now being made to improve communications on the Kaladan river between Akyab and Palukwa, and believes (1) that the present trade is sufficient to repay a weekly or bi-weekly steamer plying between these places, and (2) that the importation of an immigrant population without capital is not expedient, as the only source of industry open to them would be to cut toungya. On both points Mr. Hildebrand is right. Natives of India do not thrive in the Hill Tracts. An immigration scheme could only be carried out at a very considerable cost to the State, and would involve the keep of the immigrants for

an indefinite period, besides the necessity of supplying them liberally with seed and agricultural implements.

6. European capital and enterprise, if they can be attracted to the country, are (to use Major Hughes's graphic language) "alone "wanting to render so fertile a tract, with its hundreds of miles of "virgin soil, the tea and tobacco garden of Burma, as well as the "centre of a thriving population and trade."

It is a consideration of these special attractions which the Arakan Hill Tracts are said to possess which takes me back to paragraph 10 of the Home Secretary's letter, and leads me to notice that portion of it in which the Chief Commissioner's opinion is asked as to the advisability of generally circulating and supplying Major Hughes's compilation to the principal newspapers, accompanied by a prefatory Resolution by the local Government or the Government of India.

7. Major Hughes's pamphlet, it would appear, has already been supplied to the principal newspapers, as a review of it appeared in the *Pioneer* under date 18th November 1881.

If further prominence is to be given to it and "*additional points*" supplemented by way of inducing settlers to take up waste land in the Hill Tracts, it appears to me to be only fair to intending settlers (on the *qudi alteram partem* principle) that these "additional points" should include one or more of the great drawbacks which must for some time effectually oppose all attempts at *profitable* agricultural enterprise in the Hill Tracts.

I refer to the very scanty population, the difficulties in the way of immigration, and the prohibitive cost of procuring an efficient labour-supply.

8. I do not revert to these difficulties out of any wish to discourage enterprise in the Hill Tracts; on the contrary, I believe I have at times written as strongly as Major Hughes in my attempts to show that this part of the country possesses unusual attractions, and that its further development must depend for some time on the introduction on a large scale of European capital and enterprise.

At the same time I think that when Government contemplates the publication of Major Hughes's pamphlet in an extended form, and endorses his views to the extent of inviting settlers to take up waste lands and expend capital on them, care should be taken to give a reverse side to the picture, if it has one; to state in fact the *commodum cum incommodo*, and to tell the public plainly that if they elect to settle in the Hill Tracts they may succeed in growing tea, coffee, and other valuable products to any extent, but at a cost which cannot profitably compete with the same articles

produced in parts where labour is comparatively cheap, and the general conditins of life less irksome in every way, than they must continue to be for some time to come in the isolated regions of the Arakan Hill Tracts.

9. In fact, after carefully reading paragraph 10 of the Home Secretary's letter, I am not at all sure that the "*additional points*" referred to, which the Chief Commissioner is asked to supplement, may not have reference to a desire on the part of the Government of India to invite criticism on Major Hughes's pamphlet, and thereby obtain such further information relating to the subject treated by him which, if published, would not only attract public attention, but lead to a clearer appreciation of facts than it is possible to deduce from the pamphlet *per se*.

10. Under all the circumstances of the case, my own opinion is that Government will do well to let Major Hughes's pamphlet go forth to the world without any official endorsement.

I cannot conceal from myself that the picture of the Hill Tracts as portrayed by him is somewhat overdrawn, and that the concluding touches, in which the background is obscured, are more or less misleading.

It must be borne in mind that it is within very recent years we have attempted to administer any portion of the Hill Tracts district, and that the *raison d'être* of our being there at all (as constantly impressed on the Superintendent) is "to prevent raids, to "suppress slavery, and to conciliate the petty chiefs on the bor- "der." In comparison with these great achievements the amount of revenue collected was said to be matter of no moment, and our chief concern was to secure, if possible, peace and tranquillity on a troublesome frontier hitherto unadministered and still to some extent undefined.

11. I may be allowed to say in conclusion that, although the Government of India has treated Major Hughes's pamphlet as a compilation which brings to notice for the first time a descriptive account of the Arakan Hill Tracts and their productive capacity, the subject is one which has already been prominently noticed in former administration reports during the past ten years, more notably in Mr. St. John's report for 1870-71 and Captain Hughes's report for 1876-77.

The Chief Commissioner in reviewing the latter report has placed on record the following paragraphs :—

"The natural advantages of the district, the fertility of the soil, and the facility of water communication have been dwelt upon at length in the report.

"Nor are indications wanting that the attention of English capitalists has been directed to the country, which, if the difficulties of a sufficient labour-supply can be overcome, affords a large field for profitable industry."

From the Secretary to the Chief Commissioner, British Burma, to the Secretary to the Government of India, Revenue and Agricultural Department,—No. 421-1P., dated the 19th April 1882.

I AM directed to acknowledge the receipt of your letter No. 131, dated the 17th September last, on the subject of Major Hughes's pamphlet descriptive of the Arakan Hill Tracts.

2. In reply I am to submit a copy of the letters noted in the margin and to say that there is much reason in the representations of the Commissioner of Arakan. I am to solicit a reference to paragraph 1 of my letter No. 739, dated the 30th November 1881, to your address, an extract from which is cited in the margin. The Arakan Hill Tracts while, no doubt, possessing some advantages are affected by serious drawbacks. If settlers are to be invited to embark their capital and labour in this part of the country, it would only be fair to place before them the disadvantages which unquestionably attach to these hills. The climate is trying to the European constitution, and has had a more or less injurious effect on every European officer who has served there. Great difficulty exists in maintaining communication between the different parts of the hills themselves. Supplies of all kinds have to be obtained from Akyab, and this is at once troublesome and expensive. The indigenous population is scanty, and would be of little or no use as labourers. Practically all labour would have to be imported. Labour could doubtless be procured, but the cost would be considerable, not only for its introduction, but also for its maintenance, as the food-supply could probably not be provided on the spot, at least for some time. The effect of the climate on imported labourers would also have to be taken into account.

Letter No. A.-81, dated 9th December 1881, from Major W. G. Hughes.
Letter No. 16-1—2, dated 4th March 1882, from Commissioner of Arakan, with enclosure.

"But from what Mr. Bernard has seen and has heard of the Arakan Hill Tracts, he doubts whether it would be wise to tempt people in any special way to the waste lands in that quarter. The climate is very unhealthy, both for Europeans and for Indian labourers. Except on the Kyoukpandoung hill, regarding the climate and soil of which reports are not very encouraging, there are no sites beyond fever-range; while in the valleys for some months of the year there is almost a certainty of fever."

3. Under all these circumstances the Government of India may perhaps be pleased to reconsider the question whether Major Hughes's pamphlet should be circulated with an invitation from the local Government to Europeans to settle in the Arakan Hill

Tracts. Copies of the pamphlet have already been forwarded to the principal newspapers and have been noticed by most of them. If rules for the grant of land to planters are to be drawn up they might be on the model of those for Tavoy, modifications of course being made to suit the different circumstances of the case.

4. The extent of culturable waste land is estimated at 280 square miles; but this is merely a guess, and it is difficult to say what it may amount to. An attempt is being made on a small scale to encourage the settlement of Goorkhas. If it succeeds, the enterprise may be extended. But it seems clear that Government assistance will be required to enable any settlers of the labouring class who may come to the country to establish themselves properly. There would be no advantage in adding to the mere toungya-cutting population.

5. A grant has been made for the promotion of experimental cultivation, and nothing further can profitably be done in this direction at present. As to communication between Akyab and the Hill Tracts, it is doubtful whether the traffic would support another steam-launch. If the traffic were better, private enterprise might be trusted to make a trial of the business. But all efforts hitherto made to induce private persons or firms to undertake steam communication on the Kaladan have failed.

6. With regard to forest exploitation, some examination of the Hill Tracts has been made by Mr. Nisbet, Deputy Conservator of Forests. His opinion of at least the more accessible forests is not very favourable. He would apparently clear away the larger trees which have been left in order to facilitate toungya-cultivation. Mr. Nisbet's report will be submitted to the Government of India with the Chief Commissioner's remarks hereafter.

7. The Hill Tracts being a scheduled district, the new Burma Forest Act will not apply thereto unless it be especially extended; and it is doubtful whether any forest conservancy could usefully be carried out in the Hill Tracts. With the operations of the hill tribe toungya-cultivators it is not under present circumstances desirable to interfere. If traders should take to destructive extraction of timber, the establishment of a timber station beyond the Hill Tracts would probably exercise the necessary check. Timber extracted from the Hill Tracts would most probably be intended for the Akyab market.

8. Means of communication between Palukwa, the Kaladan valley, and the sea are already fairly good and soon will be much better. The river is navigable for boats of 5 to 7 feet draft up to and beyond Palukwa, the chief place of the district, at all seasons. A small steam-launch, with a boat in tow, runs once a week each

way between Akyab and Palakwa. It is usually filled with passengers, but it does not pay. A larger river-boat is being built in the Calcutta dockyard at the cost of Rs. 30,000 for this service. She will carry 100 passengers besides goods. She was to have been ready this month, and would then have been put on the river before the rains, but an accident in the dockyard threw the work back. She cannot now be completed before the monsoon; and we may hope to have her running by December next. This steamer will amply serve all the needs of the Kaladan river. At present there is no demand for any steamer communication on the Lemroo river. A considerable grant of money has been made for roads and paths in the Arakan Hill Tracts, and a part of the grant was spent last year (1881-82) by the Deputy Commissioner to advantage.

From the Secretary to the Government of India, Revenue and Agricultural Department, to the Chief Commissioner, British Burma,—No. 241R.-135—3 (Revenue), dated the 26th May 1882.

I AM directed to acknowledge the receipt of Mr. Burgess's letter No. 421-1P., dated the 19th ultimo, submitting remarks in connection with Major Hughes's pamphlet on the Hill Tracts of Arakan.

2. In reply I am to say that, under the circumstances represented therein, the Government of India is of opinion that the pamphlet may be circulated without a prefatory Resolution, such as that suggested in paragraph 10 of the letter from this Department, No. 131, dated the 17th September 1881. In your letter under reply it is said that the pamphlet has already been forwarded to the principal newspapers; and I am to suggest that it should also be circulated to the local Governments and Administrations and to a few of the newspapers in England.

3. The Government of India will be prepared to consider any proposals which you may have to make with regard to the rules which should be drawn up for the grant of land to planters in these tracts.